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ABSTRACT

The 18 lessons in this unit of study are intended to promote an awareness of the contribution of the American Indian to the development of Oklahoma and to preserve the culture and heritage of the American Indians of the state. Each lesson includes a concept (one-sentence statement of the main idea), background information, learning activities (including an activity that personalizes the lesson), true/false or multiple choice test, and resources for further study. "Americans have taken on many aspects of Indian culture" is the concept of a lesson with background information on Indian contributions to American food, medications, roadways, recreation, language, and philosophy. The four suggested learning activities involve researching ethnic background, checking word origins, reading Indian legends associated with corn and other common foods, and identifying major highways that once were Indian trails. The personalization activity challenges the student to write a credo comparable to the Indian philosophy of "I respect my brother's wisdom." In addition to specific information about the Five Civilized Tribes, the lessons cover tribal legends, religion, cultural assimilation, tribal management, treaties, bilingual education, the revival of ancient crafts, traditional foods, folk medicine, and ceremonies. (JHZ)

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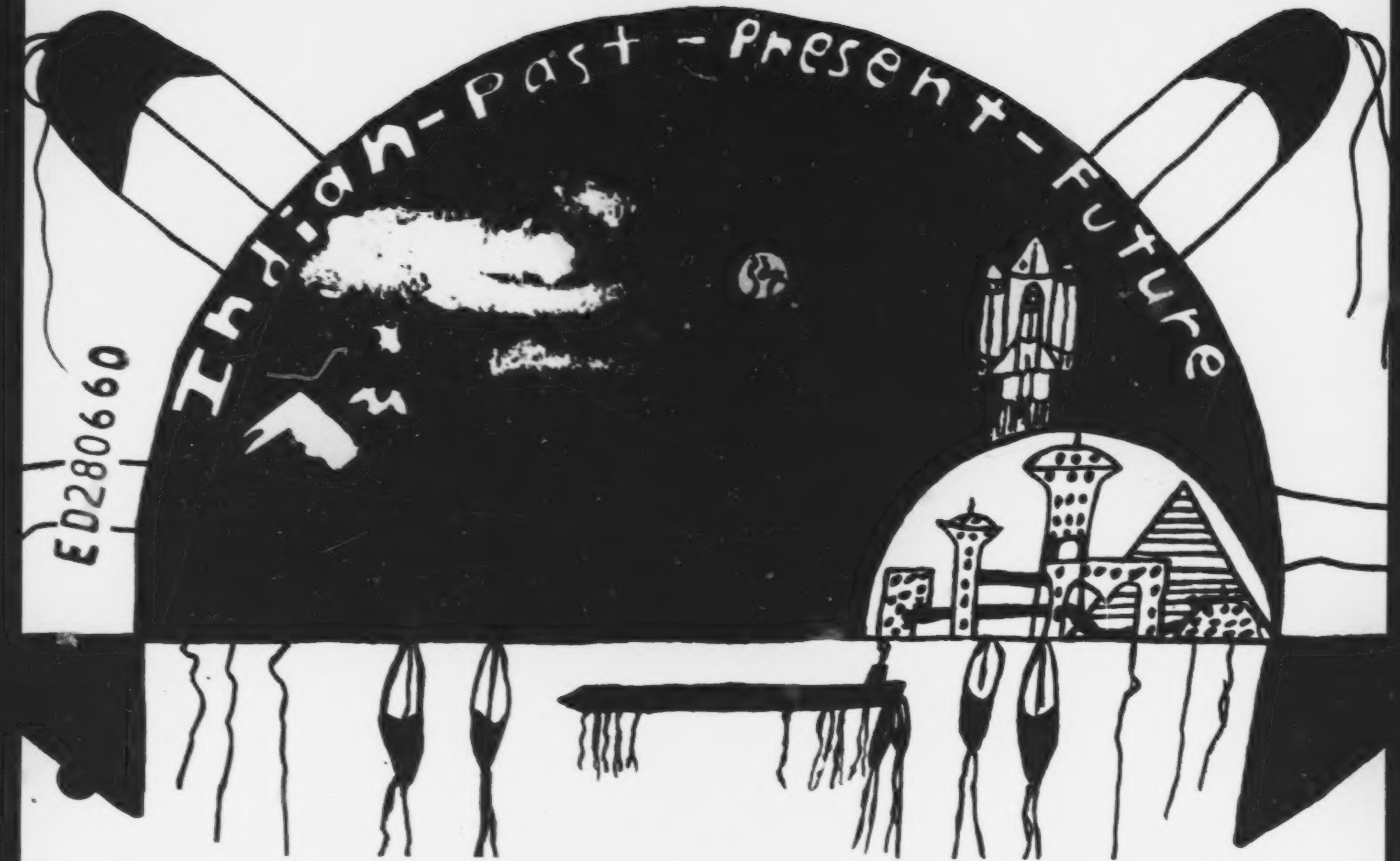

Five Indian Tribes Of Eastern Oklahoma:

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Oklahoma's Indian People:

Five Indian Tribes Of Eastern Oklahoma:

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OKLAHOMA STATE DEPARTMENT OF EDUCATION
John M. Folks, State Superintendent

Oklahoma City, Oklahoma
1985

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FOREWORD

Oklahoma is a reflection of its past history. Its heritage is a combination of the customs, beliefs, and traditions of many groups of people and is the legacy of all Oklahomans. The goal of the Oklahoma State Department of Education for this study unit is to promote an awareness of the contribution in the development of our state and an attempt to preserve the culture and heritage of the American Indian of Oklahoma.

We recommend that this study unit be combined with the previous publication "OKLAHOMA'S INDIAN PEOPLE: IMAGES OF YESTERDAY, TODAY, AND TOMORROW," to provide a more comprehensive examination of the Social Sciences.

We gratefully acknowledge and thank Mrs. Dorothy Milligan and Mrs. Anna Bland for their respective contributions of these educational materials.

Respectfully,

John M. Folks

John M. Folks
State Superintendent

FIVE TRIBES OF EASTERN OKLAHOMA

Developed by:

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Dr. John M. Folks, State Superintendent

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THE INDIAN WAY

HOW IS IT DIFFERENT FROM THE WHITE MAN'S WAY?

CONCEPT:

To understand and appreciate Indians, we must understand something of their value systems.

PRESENTATION:

"I used to think that there was very little difference between the Indian and the white person, but the older I get the more I realize that I am different from my white friends, and much of that difference is because I am Indian," a Chickasaw student remarked recently.

If Chickasaws, who are regarded as probably the most assimilated of the Five Civilized Tribes, have this feeling about themselves, then certainly there must be some basis for regarding Indians as different in their philosophies and values.

Of course, it must be pointed out that similarities between Indians and Anglos far outnumber their differences, and the generalizations made here apply to some but not all traditional Indians. They are presented here because these are conclusions Indians and those who have been associated with Indians for many years have offered, and because we believe that a knowledge of some of these differences may keep non-Indians from expecting Indian students to be slightly darker carbon copies of themselves.

Philosophy and Personality

We know that the stereotype of the stoic, impassive Indian is not accurate. However, one of the things we appreciate most about the traditional Indians we know is their calmness, their unwillingness or inability to become disturbed over the minor annoyances of life. They have that rare ability to "keep their head when all about them, people are losing theirs and blaming you."

In contrast to the Anglo concern with schedules and timetables, most traditional Indians have a refreshing lack of interest in conventional measures of time. If you have an appointment with an Indian and one tells you he or she will be there "about noon, probably." That person means just that. "About" noon means anywhere from 11 a.m. to 2 p.m. The "probably" means he or she will be there unless something else comes up that is more interesting. An Indian assumes you've got sense enough to know what "probably" means, and if you haven't now, you will become more educated after you've dealt with him or her a few times.

Indian activities, church services, powwows, meetings of all sorts, do not start by the clock or the bell but when the spirit moves the leaders to get them underway. They just do not get in a hurry.

On the other hand, once the Indian people get there, they are in no hurry to leave. They like get-togethers that last a weekend or a week. They take the time to savor good food and good fellowship.

Most Indians value their privacy. If they have not deliberately chosen company, they prefer to be left alone. That is why we find so many Indian homes in almost inaccessible areas. Many Indians who, of necessity, have moved into housing developments are uncomfortable there.

One of the very noticeable characteristics of the traditional Indians is their refusal to offer advice. Unlike many Anglos, they are firm believers in minding their own business. Even when asked for advice, most of them are noncommittal. "If I advise you on an action, I'd feel responsible if it didn't turn out well," says one. Even in rearing children, parents tend to teach by example rather than by authoritarian methods.

The extended family or the clan is important to traditional Indians. They regard their clansmen as cousins. If there is a death within the clan, it is the duty of each to spend time, usually three days, mourning and showing respect to the deceased and his or her family. Non-Indians may not understand why an Indian student is absent several days for a funeral, but traditional Indians believe it would be disrespectful not to participate in the way their people have done for centuries.

Ownership of property is another area in which Indians and the white person differ. One Indian says, "It seems as ridiculous to talk about 'owning' land as it is about 'owning' the sky. It was put here for the use of all of us.

Indians are probably more inclined to share their belongings with their friends and family than are most white people. They have owned property in common for so many years, the "white" way of individual ownerships seems selfish to traditional Indians.

Not all Indians are noncompetitive, but the more traditional ones are usually less aggressive than their Anglo counterparts. In school, Indian children may enjoy learning about a subject because they are interested, but they are usually not at all concerned about making the top grade in their class.

Most Indian students are reluctant about answering oral questions in class. They may know the answer, but they'll shake their heads when asked. If they should be wrong, they feel that they'd lose face. If one Indian student has already declined to answer a question, all the other Indian students in a racially-mixed class will do likewise. They don't want to appear smarter than their Indian classmates, for they would be embarrassed.

"Saving face" is important to the Indian. One tribal leader gives this example. "If an Indian wants a particular job, he or she will apply, but will never put forth extra effort to get it. They will not call back to see if the position has been filled or to let the employer know they are still interested. Indians think such tactics are 'pushy', and they will not stoop to such tactics."

Many people who work with Indians tell us that traditional Indians are reluctant to assume long-term goals. Their philosophy seems to be to enjoy each day to the fullest but not to get too involved in planning an uncertain future.

APPLICATION:

ACTIVITIES:

1. Talk with some of your Indian friends to see if they agree with generalizations made in this lesson. If you are Indian, do you agree? If you do not, think about some of the older friends and relatives. Would they be likely to agree?

2. Which of these qualities about traditional Indians do you most admire? Are there characteristics that you think they should try to change?

3. Write a paragraph in which you discuss your values. How do you feel about making long-range plans, sharing with your family and friends, owning property, being on time for appointments? Why do you think you believe as you do about these things?

PERSONALIZATION:

Role play: A situation in which Indian values come into conflict with Anglo values.

EVALUATION:

Prove that you understand the meaning of these words by using each of them in a sentence.

Anglo
assimilate
authoritarian
"face"
generalization
noncommittal
clan
inaccessible
reluctant
stereotype

RESOURCES:

Milligan, Dorothy. *The How Book of Being Indian*, Burnet, TX: Eakin Press, 1980.

Interviews with coordinators for Indian Education Section, State Department of Education: Janis Imotichey, Jim McGee.

INDIANS: GUIDES AND GIFT-GIVERS

CONCEPT:

Americans have taken on many aspects of Indian culture.

PRESENTATION:

Tourists in Oklahoma almost always want to know something of our Indians, for they are aware that it is Oklahoma's great number of Indians who gives the state its flair and color. A visitor from Europe would probably be inclined to credit the Indians with much that makes the nation as a whole unique, for without the contributions of the Indians, the United States might well be a pallid imitation of English-speaking European countries.

It has been estimated that nearly half of Oklahoma's residents who have lived here at least three generations have Indian ancestry. We may think of ourselves as "white", but we are proud of that great-grandfather who was a quarter Indian, or whatever. What we may not realize, however, is that all of us are different not only because of that minute quantity of Indian blood, but also because of our longtime association with the culture of our Indian friends. We may smugly remark sometimes that most of the Indians we know have been completely assimilated into the white man's culture, but we'd probably be surprised to learn how incomplete that assimilation is. More surprising is the realization that in our Americanization we have taken on many aspects of "Indian-ness" ourselves. Whether it is in the food we eat, some of the medications we take, the roads on which we travel, many of the words we speak, or our very philosophy of life--we have been far more affected by Native Americans than we realize. This is true not only in Oklahoma, but all across the nation.

When we sit down to a Thanksgiving dinner for example, do you realize how many of the foods are gifts of the Indians? There's the turkey, of course, who probably doesn't bear a great deal of resemblance to the lean, wild variety the Indians brought to that first Thanksgiving feast. The cornbread stuffing for that turkey, favorite with most Oklahomans, would not have been possible if Indians, some 10,000 years ago, had not domesticated a wild grass known as maize. They cultivated it through the centuries until now it provides roasting ears in summer, hominy in the fall, corn bread, cereal, and grits any time, as well as a variety of other products that stagger the imagination.

The pumpkin pie, candied sweet potatoes, baked white potatoes, and squash as well as the peanuts you nibbled before dinner, all came from the Indian. The tomatoes in the salad, the cranberries in the sauce, and the maple syrup whose flavor you detect in the icing of the caramel cake, all these were gifts from the Indians. Agriculturists tell us that 4/7 of the crops raised today by the American farmers were native to early American Indians.

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We hope that everyone in your family has kicked the smoking habit, but if someone does light up a pipe, cigarette, or cigar after they finish that big meal, they have Indians to thank (or blame) for this addictive item. Of course, in justice to Indians, it must be remembered that they regarded tobacco as a sacred gift from the gods. They used it in making their medicine and in ceremonials such as peace treaties. They did not "light up" from habit or consume a pack a day, so probably tobacco's harmful qualities did not greatly affect them.

When you smile at the chef after lunch and tell him or her, "Hey, that was an okay dinner!" you're using a descriptive Indian word. Though the story is that Andrew Jackson was the first to use "O.K." meaning "all correct", (It seems he did not spell well and wrote "Oll Korrect" when he checked reports of his men. He came to abbreviate it as "O.K.") A more likely account is that the word is derived from the Choctaw "okeh". However, the Choctaws didn't mean all was correct. Instead they meant, "We have reached a working agreement, a compromise." Our vocabulary is liberally sprinkled with Indian words, and our road maps would lose half their place names if we eliminated all those who came from the Indian languages.

If you become ill as a result of overeating that Thanksgiving feast, it's possible you'll get relief from some medication which originated with the Indians. There are many such medicines--quinine, cocaine, cascara, epicac, witch hazel, oil of wintergreen, petroleum jelly, and arnica to name a few.

To work off the effects of a heavy meal, you may join with all the family members who are energetic enough and go outside to shoot a few basketball goals, play softball or baseball, or perhaps touch football. None of these games would have been possible if hundreds of years ago Indians of South America had not come up with rubber balls that "rebounded as if they were alive". Every game we play that uses a ball owes its existence to their invention.

Even more than for the equipment, we are indebted to the Indians for the spirit of group effort and team play. Europeans at the time of Columbus amused themselves by killing deer, bears, stags, foxes, or other human beings. Team sports were unknown at the time in Europe, but were very much a part of Indian recreation.

If your idea of having fun is getting out-of-doors and perhaps going camping, you have extra reason to be grateful to the Indians. They gave us our first tents, moccasins, canoes, hammocks, toboggans, and snowshoes. If you're into crafts, know that many types of basketry, weaving, beadwork and pottery originated with the Indians. (The coil method of making pottery was unknown in Europe.)

Even more than for material things, however, we are thankful to the Indians for many philosophic ideals that color our lives.

Our concept of democracy is not a great deal different from that of the early Indians. Thomas Jefferson was a great admirer of the democratic system practiced by the Indians. He believed that the best government is that which governs least, and he pointed to the Indian practice of breaking up government into small units to provide maximum self-government at the local level.

Ben Franklin, at the Albany Congress in 1754, spoke to the representatives of the original 13 colonies when they were trying desperately to unify for defense against the French, "If six nations of ignorant savages can do it (achieve unity), surely we can." Franklin was referring to the Iroquois Confederacy who had a record of working well together for a common goal.

Many Indian groups before Columbus' time had universal suffrage of women. In the Iroquoian Confederacy, chiefs and warriors could decide upon action, but women had veto power and could block that action.

Many of the highways on which we travel across our nation today were once Indian trails. Without those trails and without Indian guides, exploration and settlement of the North American continent would have been slower and more difficult.

In much more subtle ways Indians have guided and are still guiding America. We've learned from them about land use, education, government, and human relations.

An Indian has summed up the essence of Indian philosophy thus: "I respect my brother's wisdom." Indians do not try to make their brother over into someone else's image. They recognize differences, accept them, even cherish them. If Anglos can ever reach that point of development in human relations, perhaps we will have become truly Americanized.

APPLICATION:

ACTIVITIES:

1. If you know your ethnic background, do some research to see what that nationality has contributed to life in the U.S. If you don't know your national background, talk to some older members of your family to find out. Chances are, you'll find you're from several racial backgrounds. Choose one for your study. Have as many races as possible represented in a general sharing period.

2. Pick some words or expressions that are in common use today. Check on the origin of those words. You may need an unabridged dictionary.

3. Indians have legends associated with tobacco, corn, and many other common foods. Read at least one of those legends and share it with the class.

4. See if you can find the major U.S. highways today that once were Indian trails.

PERSONALIZATION

The essence of Indian philosophy is "I respect my brother's wisdom." Write a sentence or two in which you express your own credo. ("credo" is Latin for "I believe.")

EVALUATION:

Check your knowledge of this material by taking the test on the following page.

RESOURCES:

Marquis, Arnold. A Guide to America's Indians. Norman, OK. University of Oklahoma Press, 1974.

Morrison, James D. "The Indian Heritage," a report presented to Choctaw Bilingual Education Program at Southeastern State University, Durant, OK., 1973.

TESTING WHAT YOU'VE LEARNED--INDIAN GIFTS

Determine whether each statement below is true or false. If the statement is true, place a + in the blank at the left. If it is not true place 0 in the blank.

____1. Most tourists are not really interested in Oklahoma's Indians.

____2. Contributions of Indians help make the United States different from European countries.

____3. Almost all Oklahomans have Indian forefathers.

____4. Our culture has had a great effect on Indians, but Indians have had almost no effect on the culture of the white man.

____5. Pumpkin, corn, squash and sweet potatoes were introduced to white settlers by North American Indians.

____6. European settlers in this country brought with them knowledge of the raising of tobacco.

____7. Indians soon became heavy users of tobacco, making smoking part of their daily routine.

____8. "O.K." is probably derived from the Choctaw word "okeh".

____9. Choctaws used this word to mean "all is correct".

____10. Creeks in North America were the first to introduce a rubber ball in stickball games.

____11. Europeans at the time of Columbus were very fond of team sports.

____12. From the Indians we learned to use tents, canoes, hammocks and snowshoes.

____13. European settlers taught the Indians the coil method of making pottery.

____14. Benjamin Franklin referred to the Indians as "ignorant savages".

____15. Franklin and Thomas Jefferson were admirers of the Indian form of government as practiced in the Iroquois Confederacy.

____16. Women were regarded as chattel property by the Indians and were never given any voice in government.

____17. Many roads on which we travel today were once Indian trails.

____18. Land use, education, government, and human relations are areas where Anglos have learned from Indians.

THE FIVE CIVILIZED TRIBES OF OKLAHOMA

CONCEPT:

The Five Civilized Tribes - Cherokees, Chickasaws, Choctaws, Creeks, and Seminoles - have had great impact on Oklahoma.

PRESENTATION:

The Five Civilized Tribes of Oklahoma are not the most colorful or traditional of Indians in the state, but they make up more than half the Indian population of Oklahoma, and they certainly have had an impact on the state's history, government, and personality.

Name of the State

The name "Oklahoma" itself is a Choctaw word meaning "Red People." The state's government is largely based on constitutions of the Five Civilized Tribes who were well-established republics in Indian Territory at the time of statehood in 1907.

The State Flag

The state flag makes use of Indian symbols: an Indian warrior's shield, six painted crosses--the Indian's representation of stars, symbolizing lofty ideals--and the calumet, or Indian peacepipe, but no tribal designation is made. The state seal, however, features the ancient seals of each of the Five Civilized Tribes.

The State Seal

A five-pointed star, with one ray directed upward, centers the seal of Oklahoma. The upper left hand ray has the seal of the Cherokee Nation; the ray directed upward contains the Chickasaw symbol; the lower left hand ray contains the Creek symbol. The Choctaw Nation symbol is placed in the upper right hand area, and the right hand ray contains the symbol of the Seminole Nation.

Place Names

The Five Civilized Tribes are responsible for the names of many places in Oklahoma. Here are some examples.

ATOKA--from a Choctaw word meaning "ball game."

CHICKASHA--named for the Chickasaw tribe who, legend has it, received their name for Chicka, who led the group on their ancient migration from the West to the southern states we now know as Alabama, Kentucky, Georgia, Mississippi, and Tennessee.

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CHOCTAW--named for the Choctaw tribe who, according to the legend, were once united with the Chickasaws as one people. Twin brothers, Chicka and Chocka, guided by a sacred pole, led people across the Mississippi. The brothers disagreed on interpretation of the sacred pole's direction, and the Choctaws settled down in what is now Winston County, Mississippi. The Chickasaws continued their travels.

EUFAULA--named for a Creek town in Alabama, Yufala.

KONAWA--Creek word meaning beads or necklace.

MUSKOGEE--named for the Muskhogean language which was spoken by four of the Civilized Tribes: Seminoles, Creeks, Choctaws, and Chickasaws.

OKEMAH--Creek word meaning "big chief".

OKMULGEE--Creek word meaning "boiling water".

SAPULPA--named for James Sapulpa whose name is the Creek word for "sweet potato".

SASAKWA--Creek word for "goose" or "geese".

SEMINOLE--for the Seminole tribe whose name means "wild" or "strayed", a possible reference to their exodus into Florida and separation from the Creeks. (They and the Creeks were originally one people and still speak the same language with only dialectal differences.)

TAHLEQUAH--named for the Cherokee town Talikwa.

TISHOMINGO--named for a Chickasaw chief.

TULSA--means "old town". It is named for a Creek town in Alabama, Tulsey.

WEWOKA--Creek word, "roaring water".

Population Figures

According to the 1980 census, Oklahoma has the largest Indian population among states of the U.S. The report credits Oklahoma with 156,501 Indian residents.

APPLICATION:

ACTIVITIES

1. Secure for class examination the state flag and the state seal. Look at each carefully and see if you can determine why the designer chose each of the items. Write a few sentences to tell why they are appropriate or what changes you would make if you were the designer.

2. Look carefully at the seals of each of the Five Civilized Tribes. Explain why you think the designer chose each of the items. What changes would you make?

3. Find out about the origin of names of your home town and county. What are the names of other places you know that are of Indian origin?

PERSONALIZATION:

Design a seal or crest for one of the following: your town, your school, an organization you belong to, your family. Write a brief explanation of your chosen symbols and tell why you think they are appropriate.

EVALUATION:

1. Name the Five Civilized Tribes.
2. Which tribes are called "Muskhogean"? To what does this refer?
3. Identify "Chicka" and "Chocka".
4. How did the Seminole tribe get its name?
5. What does the name "Oklahoma" mean?

RESOURCES:

Pride in Oklahoma and Our Heritage in American. Oklahoma State Department of Education, 1976.

Wright, Muriel H. A Guide to the Indian Tribes of Oklahoma. Norman, Oklahoma: University of Oklahoma Press, 1951.

THE FIVE CIVILIZED TRIBES
A Brief History

CONCEPT:

Much of the conflict between Indians and white settlers resulted from the concept each had concerning land ownership.

PRESENTATION:

Anthropologists classify the Five Civilized Tribes prior to their removal to Indian Territory as members of the Eastern Woodlands group of Indians. In reality, they occupied the southern and southeastern states.

The Cherokee language is of Iroquoian stock. This is surprising since the Iroquois were their enemies during the early days of the white man's coming to America. Many believe the Cherokees probably lived in the Great Lakes region in prehistoric times before migrating to the Appalachian mountain area. At the time of the white man's first encounter with them, the Cherokees made their homes in what is now North and South Carolina, Georgia and Tennessee.

Four of the Five Civilized Tribes have a common language referred to as the Muskhogean stock. These tribes are the Chickasaw, Choctaw, Creek and Seminole. Seminoles are a part of the Creek tribe who wandered into Florida. Their written language has dialectal differences. The Chickasaws and Choctaws, too, were originally one tribe, according to legend, but they became separated on their migration from the West in ancient times. These three tribes were located in Mississippi, Tennessee, Alabama, and Georgia.

Ancestors of the Muskhogeans were Mound Builders who had an advanced civilization in the Mississippi Valley as early as 1000 A.D. The women cultivated corn, beans, and squash in gardens cleared by the "slash and burn" method. They had some knowledge of fertilization and customarily placed a fish or other humus materials in the soil when they planted; nevertheless, the soil became depleted in a few years, and they moved on to new areas. The men were the hunters and fishermen.

All these tribes used wooden bowls and other utensils, made pottery from riverbank clay, and baskets from the cane and wicker which grew abundantly along their streams. They tanned animal skins to make outer garments, and they wove plant fibers to make summer clothing.

Houses were constructed of vertical poles which were laced with vines and coated with mud for protection from cold, damp winters. They built their homes around a square which contained a council house and a ceremonial field. The Seminoles in Florida modified their dwellings, leaving off the mud coating since the weather was much warmer in that area.

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When Europeans first came, the Indians welcomed them. The Creeks, for example, sent leaders to meet with Georgia's governor, James Oglethorpe. The men walked for 25 days for the conference and obligingly gave him land to start his new colony.

From the first, Indians and Europeans had a vastly different concept of land ownership. The Indian regarded land as a part of nature and could not conceive of any individual owning it, any more than we can conceive of an individual owning the sky. Indians were perfectly willing to share the land which they held in common.

The whites, claiming ownership by rights of "discovery", treaty, or chicanery (promoting wars among the Indians, for example), shared their culture, their diseases and their vices such as the use of alcohol with the Indians.

In the 300 years that elapsed between their first encounter with the white man and the Indian removal to what is now Oklahoma, the five tribes we refer to as "Civilized" had shown themselves amazingly intelligent and adaptable. Many were now bilingual, speaking at least enough English to carry on commerce with white traders. Much intermarriage had occurred, though in many white communities mixed marriages met with stern disapproval.

Because of the influence of missionaries, many Indians had accepted Christianity, though most still clung to some aspects of their traditional worship of nature and the Great Spirit.

Indians had learned to card and spin wool; they raised cotton which they wove into garments much like those of the white people's. Log cabins built by the Indians were identical to those of their white neighbors. Both Indians and white settlers depended upon game and home-raised vegetables for most of their food. Many Indians now owned horses and wagons; they had become farmers and cattlemen, and some were relatively prosperous.

Many non-Indians, even today, feel a twinge of shame when they read of how their forefathers treated the Indians, particularly during the time when the U.S., under leadership of President Andrew Jackson, decided that the land on which the Indians then lived was too valuable for anyone except white people, and that the Indians should be removed to less fertile land in Indian Territory.

After much negotiation, the Five Civilized Tribes were expelled from their homeland in the 1830's. Some Cherokees hid in the hills of North Carolina and live there today on the Qualla Reservation. Some Seminoles remained unconquered and unmoved in the Everglades of Florida where they now occupy five small reservations.

The majority of Indians, however, came to feel that they had no choice but to make the move west. Some had come voluntarily a few years earlier as far as Arkansas. These settlers now exchanged that land for holdings across the river in what is now Oklahoma. The rest began their long trek by wagon, horseback, and on foot to Indian Territory. They were unable to bring most of their possessions, and many of them died en route.

Despite almost overwhelming hardships, the tribes settled in and began the arduous task of adjusting to the new homeland.

They wrote constitutions, designated capitols for each of their "nations", elected officials, established law and order, and built schools and churches. They had begun to prosper and to believe they were free from encroachments of the white man when the Civil War broke out.

Since many of the Indians were slave owners, most were in sympathy with the Confederacy. However, there were some Creeks and Cherokees who sided with the Union. Numerous battles were fought in what is now Payne County, Muskogee County, and Craig County. Much pillaging by raiders of both the Union and Confederate armies took place, and the Indians suffered desperately because of the war.

After the defeat of the Confederacy, the U.S. Government told the Indians they had forfeited their former treaties by their "rebellion." They were required to confer tribal rights to their former slaves, to grant land for railroad right-of-ways across their territory, and to give up the western portion of their land to make room for other Indian tribes. Numerous skirmishes with Western tribes made life dangerous and uncertain for many years.

Despite all their problems, Senator Henry Dawes said, when he visited Indian Territory in 1885, that he found no paupers and no indebtedness on the part of the tribes. They had their own schools and hospitals; some Indians had again become quite prosperous. However, Dawes commented that the defect of the system was apparent: the Indians still owned their land in common. Dawes remarked, "There is no selfishness...which is at the bottom of civilization."

Unfortunately for the Indians, many whites had an abundance of selfishness. They wanted the land now occupied by tribes, and they reasoned that the Indians would be better off if they owned land on an individual basis. In 1887, the General Allotment Act, sponsored by Senator Dawes, divided communal land. Heads of households were allotted 160 acres, and individuals received smaller allotments. The remainder of the land was opened for white settlement.

Traditional Indians did not want the land allotted. Cherokee religious leaders saw in this movement the Dark Ages foretold by their prophets, and many of the Cherokees tried to sell their allotment and planned to move to South America, though this project never reached fruition. There was a minor rebellion among the Creeks.

All their protests were in vain, of course. The Civilized Tribes were paying for their original mistake of allowing whites to live on their land. Now the whites outnumbered them, two to one. The Indians had no choice but to accept their allotments.

By 1900, Oklahoma Territory and Indian Territory together had about 40,000 people, but only about 15% were Indian. In 1907, these territories were taken into the United States as its 46th state, the State of Oklahoma.

Though the Five Civilized Tribes have had many problems since that time, and many families have been cheated out of their allotted lands by unscrupulous people, it cannot be denied that the Five Civilized Tribes are generally better educated and better off financially than most other Indians of the U.S., but many feel they have lost much of their tradition and pride of heritage. They have made a great deal of progress, but they still have a long way to go.

APPLICATION:

ACTIVITIES:

1. If possible, arrange a trip to Cherokee Village, Tahlequah, to see an actual Indian community as it must have looked to the first white men.

2. Work as a group to construct a model Indian village, researching carefully methods of home construction, crop raising and the various other jobs the community residents would have had.

3. Use river clay which you have dried and sifted to make a pottery pot or bowl using the coil method. Harden your completed vessel by leaving it in the sun for 10 days, then putting it into the fire for overnight at least. You may waterproof the pot by burning ground corncobs inside it.

4. Form two teams to debate this proposition: Since the "greatest good for the greatest number" is a reasonable code of conduct for a government, the white men were right in taking the Indian land. (Be sure to have facts and historical information; don't let this become an emotional argument that does not have a sound basis.)

5. Do you agree with Dawes statement that selfishness is a necessary ingredient in civilization? Give reasons to back up your argument.

6. If you do not already know these words, add them to your vocabulary. Be sure you can use them correctly in sentences.

arduous chicanery encroachment fruition pillage

skirmish unscrupulous

PERSONALIZATION:

Can you point to an instance in your own experience in which you have disagreed with a friend, relative, teacher or other associate because the two of you have different values? Did you resolve your differences? If so, how? Write a composition in which you explore the problems resulting from a differing philosophies of life. Be sure to give examples that point out the differences.

RESOURCES:

Brandon, William. *The American Heritage Book of Indians*. New York: Dell Publishing Company, 1972.

Foreman, Grant. *The Five Civilized Tribes*. Norman, Oklahoma: The University of Oklahoma Press, 1934.

Hassrick, Royal B. *The Colorful Story of North American Indians*. New York: Dell Publishing Company, 1973.

Milligan, Dorothy. *The How Book of Being Indian*. Burnet, Texas: Eakin Press, 1980.

Oklahoma Indian American School Guide. Southwest Center for Human Relations, Norman, Oklahoma: University of Oklahoma Press, 1979.

Vine, Deloria. "From Wounded Knee to Wounded Knee," *The World of the American Indian*. Washington, D.C.: National Geographic Society, 1974.

EVALUATION:

Check your knowledge of basic facts about the Five Civilized Tribes by matching names and terms with their identifying phrases. Some may be used more than once. Others may not be used at all.

a. Muskhogean
b. Iroquoian
c. Cherokee
d. Seminole
e. Creek
f. Choctaw
g. Chickasaw
h. Mound Builders
i. "slash and burn"
j. land
k. Andrew Jackson
l. James Oglethorpe
m. Confederacy
n. Union
o. Henry Dawes
p. 1887
q. 1907

____1. Most of the problems between white settlers and Indians stem from their very different attitudes toward______.

____2. Cherokee language was of ______ stock.

____3. Indian women used a method of farming referred to as ______.

____4.
These two tribes were originally one until their leaders disagreed.
____5.

____6. Governor of the Georgia colony who was given land by Indians.

____7. Tribe whose leaders walked 25 days to confer with the governor of the Georgia colony.

____8. Said Indian civilization could not succeed because it lacked selfishness.

____9. Creeks and Cherokees sided with the ______ during the Civil War.

____10. Chickasaws, Choctaws and Seminoles sided with the ______ during the Civil War.

____11. American president who insisted on removal of Indian tribes to Oklahoma.

____12. Were originally a part of the Creek tribe.

____13. Date of General Allotment Act.

____14. Author of the bill calling for individual allotment of land.

____15. Were so upset about the Allotment bill they wanted to move to South America.

LEGENDS OF THE CIVILIZED TRIBES

CONCEPT:

Indian people passed down many stories from one generation to another long before they had a written language.

PRESENTATION:

People have always wondered why or how certain familiar things came into existence, and stories have been told to explain their origin. Such is the case with this Cherokee legend which is particularly appropriate since strawberries are a chief crop of the Cherokee Nation.

Origin of Strawberries

When the first man and woman were created, they lived together happily for a while. Eventually, however, they began to quarrel, and soon they were saying ugly things to each other, and each thought the other impossible to live with.

One day, because she was disgusted with her husband, the woman left and started toward the Sun land in the east. When she had gone, the man realized his life was empty without her and he started searching for her.

Finally, he saw her in the far distance but, though he traveled as swiftly as his feet would carry him, he was unable to catch up with her. The woman walked on, her head held high, and never looked back. The man was sorrowful, for he knew he would never catch up to her.

Then the Sun felt sorry for the man and asked him if he was still angry with his wife. The man shook his head and could hardly remember what it was about his wife that had so irritated him. "Would you like to have her back again?" asked the Sun. The man joyfully said he would like nothing better.

The Sun caused a patch of fine ripe huckleberries to spring up along the path, but the woman paid no attention to them.

Farther on, the Sun put a clump of blackberries, but she looked at them with no interest and kept walking.

Then, directly in her path, the woman could not help but be attracted to some vines on which were fruit so beautiful they begged to be eaten. These were strawberries, large and red, and when she put one into her mouth, she knew she would have to stop and pick more.

As she bent over to pluck the berries from the low vines, she happenned to turn and face toward the west. She thought it was only in her mind that she saw her husband grieving for her. The memory was so strong that she was unable to go on. She sat down and thought for a while, and the longer she waited the stronger the memory became. At length, she remembered the things she liked about him more than she remembered the bad things.

At last she gathered a bunch of the finest berries and started back along the path to give them to him. He met her kindly, and they went home together.

APPLICATION:

ACTIVITIES:

1. Basic facts of a legend remain much the same, but minor details may change as the story is passed from one person to another. If you were telling this story, can you think of changes you might make?
2. Role play this legend, giving it a modern setting. Is the ending different?

PERSONALIZATION:

Invent a legend or folk tale of your own to explain some happening of nature or to tell how some favorite food, tree, plant or mineral came into existence.

EVALUATION:

Use your imagination to answer these questions.

1. How were the man and woman created? Who created them?
2. Describe the personality of each.
3. What were some of the things they quarrelled about?
4. Why do you suppose the Sun took an interest in their problems?
5. What caused the woman to start remembering her husband?
6. Why do you think she chose to gather the finest berries to take to her husband.
7. What do you think this couple learned from this experience?
8. Do you think this couple ever quarrelled again? Why or why not?

RESOURCES:

Mooney, James, Myths of the Cherokees and Sacred Formulas of the Cherokees. Nashville, Tenn. Charles Elder, 1972.

MORE FOLK LORE: THE LITTLE PEOPLE

The Little People have existed through the centuries in stories of all the Five Civilized Tribes, and many traditional Indians firmly state that the Little People are still alive and well; in fact, they're immortal.

Details differ a little from tribe to tribe, but all agree that these are pygmy creatures; when full-grown they're Indian, but they're not sure what tribe; others say they come in assorted colors, white and black as well as Indian brown. Only the chosen few can see them; most of the time they're invisible.

Some say the Little People live in hollow trees; others believe caves are their usual dwelling place. Many have found them deep in the woods. A Cherokee medicine man says he has a couple, a man and woman who help him with his medicine and who guard his house.

Another Cherokee medicine man, a gentleman who is 107 years old, says he has always had Little People in his home. Though he had not seen them in a year, he knows they are still there, and he can summon them any time. "I still put food out for them. Anyone who has Little People must take care of them. If anyone mistreats the Little People, they will turn on him and do him harm. I've always been good to them, and they help me."

Many stories are told of mischievous deeds of the Little People. They're the ones who scare the deer, play practical jokes, tangle the horse's mane and tail so it's almost impossible to curry them properly, and do all sorts of prankish things as well as help the Indian doctor or medicine man.

A primary function of the Little People seems to be that of selecting potential medicine men. Usually he is chosen early in childhood. Indians do not believe that a person simply decides to become a medicine man. He is "called", and it is a great responsibility.

Often parents will notice that one of their children, usually a four or five-year-old, has become a "loner." He wanders off into the woods by himself to play. He is preoccupied, and he seems to have important things on his mind. If the parents are traditional Indians, they will begin to expect that the Little People have been in contact with him.

Not only do the Little People select potential doctors, but they impart the wisdom of the ages to him. They show him which herbs to gather and explain to him how they are to be used. In addition, they teach him special feats of magic. He may, for example, learn to make "charms" or love potions.

Many Indians tell of family members who have been stolen away by the Little People and returned days later, well-fed though they have had no food with them at the time of their disappearance, dry despite rainstorms, and warm in the midst of snow-covered fields. Always, too, the children had become wise, knowing things they could not possibly have learned by mortal means.

A retired Seminole Baptist minister recalled that he often saw these creatures in the woods when he was a child. "They owned horses and hogs, and they took good care of them. They lived in trees, and if someone cut the tree down, they had to move. They always moved west. When they built the 'Frisco tracks by Sasakwa, the Little People had to pick up and move. They invited me to go with them, even had a horse ready for me. I really wanted to go, but I knew my folks would worry. Always been kinda sorry I didn't go though."

APPLICATION:

ACTIVITIES:

1. Work in pairs, or individually if you prefer, to write a play in which the Little People play a part. Perhaps the best script can be used for dramatization for an elementary class during Native American week.

2. As an alternative activity you may like to draw or paint the Little People engaged in some activity mentioned above. If you have an opportunity, look at the painting of Kelly Haney (Seminole-Creek artist and Seminole County State Representative) which depicts the Little People.

3. If you know a traditional Indian, invite him or her to come to your class and tell stories about the Little People.

PERSONALIZATION:

Do you believe in magic? If not, did you believe when you were younger? What do you think caused you to stop believing? Do you see any similarity between the Indian Little People and the leprechauns of the Irish? Deal with some of these questions in a one-page composition.

RESOURCES:

Milligan, Dorothy. The How Book of Being Indian, Burnet, Texas, Eakin Press, 1980.

EVALUATION:

TESTING WHAT YOU'VE LEARNED--THE LITTLE PEOPLE

TRUE OR FALSE: Check your reading for detail by putting + in the blank at the left before each statement that is true; place a 0 in the blank before each statement that is not true.

____1. Little People are usually about 100 years old when they die.

____2. Only small children see or believe in the Little People.

____3. The terms "doctor" and "medicine man" are used interchangeably in this account of the Little People.

____4. Belief in the Little People is common to many traditional Indians in all of the Five Civilized Tribes.

____5. A child may simply decide for himself that he wants to be a medicine man and prepare by studying books.

____6. All Little People are the same color and size.

____7. Little People sometimes steal away youngsters whom they believe are potential medicine men.

____8. The Little People are lovers of mischief.

____9. Little People know where the healing herbs are located; they teach the medicine man to use them properly.

____10. It is the responsibility of the person whose place the Little People live to provide food for them.

RELIGION--A VITAL FORCE IN INDIAN LIFE

CONCEPT:

Their religion has been a comforting and sustaining force during many troubled years for the Five Civilized Tribes.

PRESENTATION:

Credit must be given to the early missionaries by the Indians for much of the civilization of the Chickasaws, Choctaws, Creeks, Seminoles and Cherokees.

These missionaries who began ministering to the Indians in the early 1800's did much more than preach and evangelize. They established schools, taught better farming methods, encouraged the Indians in learning to spin and weave cloth and formed temperance societies to help combat the use of alcohol.

Of course, many of the principles taught by the missionaries had been held by the more enlightened of the Indians through the ages. They believed in a Great Spirit who created them and their world, and they reverenced nature as a part of His creation. Many of the ceremonials, such as the Green Corn Dance, were expressions of gratitude to that creator. The Native American religion has some followers among the Five Civilized Tribes still adhere to the religious principles observed by their forefathers.

The majority of members of the Five Civilized Tribes, however, hold Christian beliefs as a result of work of early dedicated missionaries such as Cyrus Byington, Alfred Wright, Robert Loughridge and Samuel Worcester.

When the Indians were forced out of their homelands and into Indian Territory, many missionaries who had established work in the East accompanied them on their journeys, traveling by horseback and by wagon over near-impassable roads. Many stories of heroism and selfless toil are related about the missionaries as they served not only as spiritual counselors but also as very practical guides in helping the emigrants establish new homes. When disease struck, the missionaries rendered all medical aid possible, often taking the ill into their own homes to nurse them. When their efforts failed, the missionary conducted burial services and comforted the bereaved.

Missionaries still are assigned by the major protestant denominations to work with the Indians, but as Claud Gilbert, Presbyterian missionary to the Choctaws, points out, their work has changed considerably since the early days. Most Indians now are fifth or sixth-generation Christian, so the primary work of the missionary is not to evangelize, but rather to serve as a liaison between Indian and Anglo cultures and to assist in formation of new churches.

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Emphasis has changed in recent years in mission work. A few years ago the major denominations believed that the needs of the Indian people could be served by making them as nearly like white people as possible. Church programs were patterned after those of the Anglo churches, and use of Indian language in the services was discouraged.

Now, however, churches recognize that there is a growing pride among Indians. They're proud of their heritage; they're interested in retaining their native language and some of their traditions. Churches have come to realize they must operate within the framework of Indian philosophy if they are to really serve the people. Many have established bilingual programs and are keenly interested in keeping tribal languages alive.

Most Seminoles and Creeks are Baptist; most Choctaws are Presbyterian or Methodist, and most Chickasaws are Methodist or Baptist.

There are some good-sized churches in cities, but the majority of Indian churches are rural, and often they are in remote areas. Pastors are from local congregations, and usually are not paid a salary so they must work at another job or depend on the generosity of the congregation in providing food at "poundings".

"Camp houses" surround many rural Indian churches. At least once a month the Indian people come for a week-end service of singing and preaching. Many times several churches cooperate in the effort. They cook their meals and sleep in the camp houses for one or two nights and put all their efforts into Christian fellowship. All-night singings are popular, particularly with the Choctaws.

Anyone who has attended an Indian church service cannot help being impressed with their music. Some use a piano or other instruments, but many have nothing except the clear voices of the congregation. Seminoles and Creeks sing in the Creek language; Choctaw is the language for the Chickasaw and Choctaw, and the Cherokee sermon and song service is, of course, in the Cherokee language.

In the traditional Indian church, men sit on one side of the church; women on the other, and all participate enthusiastically in the song service. When one song is finished, someone simply starts the next song and the others join in. Nobody announces a number; they know the songs by memory.

Stomp dances are generally associated with the traditional Indian religion, and many churches oppose them, regarding them as pagan. However, some church members maintain that the dances are social, and they see nothing wrong in them.

Anyone attending a stomp dance immediately becomes aware of the reverence shown by the participants. Stomp dances take place at one of the long-established dance grounds. Creeks, Seminoles and Cherokees have such grounds, but the custom has died out among the Choctaws and

Chickasaws, and though these tribal members may participate, they do so by visiting dance grounds of the other tribes.

The ceremonial fire is always at the center of the dance ground, and dancers move in a circle around the fire. At the beginning of the dance, the Cherokees, for example, always "feed the fire" by offering as a sacrifice to the Great Spirit a choice bit of meat. They prefer game, but if such meat is not available, they are willing to use a cut of beef. Dancers usually fast for several hours prior to the dance. By this means, they show honor to the Spirit.

There has been some effort in recent years to teach the ancient chants and dances to Chickasaws and Choctaws, but their dancing appears to have social and cultural rather than religious significance.

APPLICATION:

ACTIVITIES:

1. If you have Indian friends who are active in their Indian church or in stomp dance activities, you will find it interesting to visit a service at their invitation. Indian students in your class may be willing to share customs that differ from those mentioned here.

2. Research the significance of dance as a part of religious services among other cultures. Religions vary widely in their views of dance. What are some differing views that you find?

PERSONALIZATION:

Pretend that you are a member of a family whose parents were missionaries to one of the Five Civilized Tribes during the time of removal and settlement in the new land. Write an account of an incident that shows some of the varied work of the missionaries.

RESOURCES:

Foreman, Grant. The Five Civilized Tribes, Norman, University of Oklahoma Press, 1934.

Milligan, Dorothy. The How Book of Being Indian, Burnet, Texas; Eakin Press, 1980.

EVALUATION:

Test what you've learned about religion of the Five Civilized Tribes by doing the following exercise.

TRUE OR FALSE: Place a + in the blank at the left before each statement you believe to be true. Place a 0 before each one that you believe to be false.

____1. Early missionaries played an important role in getting Indians to accept the white man's civilization.

____2. Missionaries believed their only duty was to get the Indian to convert to Christianity.

____3. A belief in a supreme creator was unknown among the Indians until missionaries came.

____4. The Native American Church does not teach a belief in Christ.

____5. Most Indians of the Five Civilized Tribes today hold Christian beliefs.

____6. The U.S. Government did not allow missionaries who had already established work in the East to come West with the Indians.

____7. Work of the missionary remains unchanged since Territorial days.

____8. Most churches who presently send missionaries to the Indians believe they should be encouraged to be as much like white men as possible.

____9. Present-day missionaries try to work within the framework of Indian culture and philosophy.

____10. Methodist, Baptist, and Pentecostal are the major denominations to which Five Civilized Tribes members belong.

____11. Indians prefer to locate their church in urban areas.

____12. "Camp Houses" are used primarily by youth groups from June to August.

____13. Stomp dances are regarded as religious ceremonies by traditional Native American believers.

____14. Christian churches encourage their members to participate in stomp dances.

____15. Choctaws and Chickasaws have the greatest number of stomp dance grounds among the Five Civilized Tribes.

____16. "Feeding the Fire" at a stomp dance refers to putting more wood on the flame.

CHICKASAWS: FORTUNATE CITIZENS OF TWO SOCIETIES

CONCEPT:

Chickasaws have been more completely assimilated into Anglo society than any other of the Five Civilized Tribes.

PRESENTATION:

"Let's do a little pretending. Let's assume that some foreign power takes over in our nation. Their officials come to your community and say, 'We like the land you're living on; we like your house and the improvements you've made. We want you to pack all the belongings you can get into your car, and we want you to get out. We've set aside an area for you several hundred miles away. When you get there, we'll help you get settled and we will provide for your housing, health and educational needs.'

"I realize that's a simplistic description, but that is essentially what happened to the Five Civilized Tribes in the 1830's when the U.S. Government forced their removal to Indian Territory."

The man making the analogy is Governor Overton James who has been leader of the Chickasaw Nation, an 11-county area in south central Oklahoma, for the past 21 years. James is doing more than recalling history; he is making a point about so-called "Indian welfare" that many do not understand.

"Some people believe that the federal government provides educational and health benefits to Indian people because Indians have low incomes. That's not the reason. The government supplies funds that non-Indians don't get in order to honor treaties, solemn promises made in the past. The government promised compensation for material things they took away from us 150 years ago, and though they've broken many treaties, the government is still living up to some of them," James says.

Chickasaws have been described as the tribe which has been most nearly assimilated into Anglo society. Governor James agrees that is an accurate description, and he thinks such assimilation is a definite advantage.

"Chickasaws were intermarried with whites even before their removal to Indian Territory. I suppose it would be almost impossible to find anyone who is 100% Chickasaw. That doesn't bother me. I don't want to give up our tribal heritage, but I realize we have to compete in a non-Indian world, and Indian culture will not help us a great deal in today's life.

"I think of my own situation when I was a child," says Governor James. "My mother knew the Chickasaw language, but she wouldn't let the three of us kids learn it because she felt that being bilingual would be a disadvantage in school. She remembered the hard time she'd had as a little girl, coming from a Chickasaw-speaking home and attending an English-only school. (James' mother is Mrs. Vinnie Humes, compiler of the Chickasaw dictionary.) I think my mother was very farsighted, and I've never regretted that I didn't learn the Chickasaw language.

"I think our Chickasaw people are very fortunate. They can apply for any help or benefits that other U.S. citizens are entitled to. In addition, they're also eligible for a multitude of benefits because they're Chickasaw."

Gov. James is strongly oriented toward education. He taught school and coached for 10 years; then he went to work for an educational publishing company, and within five years was appointed sales manager for the entire state. He left that position to become director of Indian Education for the State Department of Education.

In 1963, he became Governor of the Chickasaws, an appointee of President John F. Kennedy. James served four two-year terms, and he was instrumental in making the office of tribal chief an elective one. He won his first election for a four-year term in 1971 and has been reelected each term since.

Education and Training

Though he resigned the position of director of Indian Education in order to devote full time to his duties as governor of the Chickasaws, education remains a first love. He recalls that tribal ancestors built some of the finest academies west of the Mississippi, and he believes that education of adults as well as children is necessary if the tribe is to attain its potential.

For that reason he has been pleased this year with the tribe's contracting of Johnson-O'Malley and Higher Education, programs previously administered by the State Department of Education and the Bureau of Indian Affairs. He believes that his staff has an opportunity to better know Chickasaws and their needs.

"When the BIA was administering the scholarship program, Chickasaw young people got only enough money to pay fees, buy books, and pay tuition. They had no help with room and board. Now that we've contracted the Higher Ed. program, we've had plenty of money for unmet needs of all our young people. We didn't turn down any eligible Chickasaw who applied, and we served 50% more this year than were served the previous year. There's no excuse for any Indian students not going into higher education if they have the desire. The money is there to pay for post-high school training," says Governor James.

Tests show that Chickasaw Indian children are developmentally 12 to 24 months behind non-Indian students when they enter kindergarten. To help them catch up, the Chickasaw Nation has an Early Childhood Development program which starts with infants. Educational kits are based on each child's level of development in areas of sight and sound skills and motor development. Kits are issued following screening, diagnosing and treating of any problem areas. Tests are administered, and kits are delivered to the child in his or her home.

Children ages 3 to 5 from low-income homes are eligible for Head Start, a program developed to enhance development in basic learning skills. The regular school year runs from August through May. A summer session begins in June and lasts eight weeks.

The Adult Education program provides opportunities for nonliterates to develop reading, writing and mathematical skills and helps them set goals and improve their self-image. To stimulate Indian pride, heritage awareness classes are held. This program allows Chickasaws to study their history, customs, government, and other contributions to today's society. Driver education courses and classes to prepare adults to take their GED (high school equivalency) test are also conducted.

The Job Training Partnership Act (JTPA) exists to provide vocational skills for low-income Indians who are unemployed, underemployed or otherwise disadvantaged. Supportive training is offered (Title 401) for Indians, ages 16 to 55. They train for a specific job in an institutional setting. Youths ages 16 to 21 have part-time and short-time employment opportunities which do not conflict with their school classes. A summer youth program gives employment and training to economically disadvantaged youths ages 14 to 21.

Health Services

"A long-time goal of mine has been to provide health facilities in enough locations that no Indian in the Chickasaw Nation would have to go more than 35 miles for health care. With the opening of a five-day-per-week clinic at Ardmore, we will have accomplished that goal," says Gov. James. Health centers already exist in Tishomingo and Wewoka.

Governor James, with other tribal leaders, worked for many years to get funding for the $12 million Carl Albert Indian Health Facility at Ada. The hospital which serves all eligible Indians has been in operation since late in 1979, and it has exceeded expectations in service to the Indian population. "Last year it had 55,000 out-patient visits, and more than 500 babies were born there," James says.

The earliest health program for all the tribes was the Community Health Representatives (CHR). It remains popular today. The CHR program encourages Indians to get better health care by training them in first aid, home safety, fire prevention, etc. The program also offers transportation to health centers for those who need it and offers counseling by qualified personnel for drug and alcohol abuse and for battered women and children.

Further family counseling is available through a human services program funded under Title II of the Indian Child Welfare Act of 1978. Its objective is to prevent family break ups. In addition to counseling with the family in the home and providing supportive services, the program serves as a resource for child welfare agencies and juvenile courts and recruits Indian families who are interested in foster care.

Serving as a distributor for commodities supplied by the federal government is another way in which the Chickasaw Nation promotes better health among its citizens. Each eligible person receives 70 pounds of food monthly.

Many Indians suffer from diabetes. A special program helps them meet nutritional needs and offers counseling for the patient or the person who takes care of the diabetic.

The Women, Infants and Children Program (WIC) makes supplemental foods available for pregnant or breast-feeding Indian women. Children ages 1 to 5 receive high protein foods and fruit juices. Babies get infant formula, cereal, and juice.

Indian citizens who are age 60 or more are eligible for daily meals at centers in Ada and Stonewall. Transportation is provided. Various fellowship activities are organized to make the program one that improves social, physical, and economic health. The Chickasaw Cats, for example, is a musical group composed of senior citizens who enjoy entertaining themselves and others.

Housing

More than 2200 Indian families have been supplied with homes through the Chickasaw Nation Housing Authority which has been in existence since 1966. The Housing Authority is in charge of low-rent projects, leased, and mutual-help housing. Mutual-help homes have been most satisfactory, Gov. James says.

James explains that Indian families provide "sweat equity", doing labor in exchange for a new home. If adults of the family are untrained, they do unskilled labor such as cleaning up after workmen. Sometimes the Housing Authority gets a group of applicants together and has them build trusses or some other part of the building.

Low-rent projects exist in Byng, Stonewall, Allen, Tishomingo, Ardmore, Healdton, Marietta, Duncan, and Rush Springs. Indians have priority, but any person who has low income may apply.

Two projects for the elderly are located in Ada and Ardmore.

Indians who own substandard homes may apply to the Housing Improvement Program for help in upgrading and repairing those houses. The Chickasaw Nation offers counseling, technical assistance, and loan information. HIP will provide labor, materials and equipment to repair and improve substandard homes of Indian families.

Dissemination of Information

Recognizing that communication is an important responsibility, the Chickasaw Nation publishes a monthly newspaper, The Chickasaw Times, which is distributed without charge to 6,000 subscribers scattered over the U.S. A 30-minute weekly radio program is broadcast over four different radio stations, two in Ada, one each in Madill and Atoka.

Expansion of Headquarters

Headquarters for the Chickasaw Nation at Ada include the main building which has been enlarged to double its original size, a community building, and the Miko Building which houses social service offices. The tribe also owns Kallihoma, a 627-acre resort near Allen. Kallihoma has a colorful thunderbird-shaped convention center which seats 500. It also has sleeping rooms to accommodate groups who come for extended stays, lighted tennis courts, and a swimming pool. Softball diamonds and picnic areas get a great deal of use. The center is used by Indian groups and is leased to the public.

Governor James anticipates construction of two more buildings at the Ada headquarters site. One is a warehouse for the food distribution program, but it will also house some offices. The other will be an office building for the Ada Bureau of Indian Affairs.

"We look forward to the time when any need of Chickasaws in our 11-county nation can be met with a trip to Ada," James says.

Working Toward Self-Sufficiency

The chief of the Chickasaws recognizes that a primary need of his people is self-sufficiency. He knows that government funding may not always be available. Toward this end, the tribe is getting involved in business and industry.

One of the more successful ventures has been the Chickasaw Motor Inn in Sulphur. The tribe paid only $139,000 for the motel several years ago. During most years, the inn has shown a net annual profit of $100,000, though the past two years have been less profitable, reflecting the downward trend of the economy nationwide. The facility has recently been renovated, and a banquet room has been added that will seat 300.

The tribe also has a construction company with several employees. They subcontract all types of construction work. Chickasaw Enterprises is a shop specializing in custom cabinets and windows and installation of insulation. The company sells high quality products and services at competitive prices to both Indians and non-Indians.

Approximately 150 people are employed at the Chickasaw Headquarters, and about 300 are on the total payroll. Ninety percent of these employees are Indian.

With its $5 million annual budget, the Chickasaw Headquarters is an asset not only to the Indian people but the community as well.

APPLICATION:

ACTIVITIES:

1. Divide the class into two teams to debate this proposition: Resolved: The U.S. Government should continue to provide services for American Indians until terms of all Removal treaties have been met.

2. Explain the meaning of assimilation. Many Indians fear that complete assimilation will mean a loss of tribal identity. If you were a tribal leader, what would be your position regarding assimilation? Consider job opportunities and participation in community, social and church activities.

3. List advantages and disadvantages of being bilingual.

4. Vocabulary--Learn and be able to use these words correctly: simplistic, analogy, enhance, nonliterate, equivalency, equity.

PERSONALIZATION:

Any person or group of people cannot be fully independent until they are self-sufficient. You, as a young teen, probably long for the day when you can be independent. Write a paragraph in which you discuss preparations you are making toward self-sufficiency.

RESOURCES:

Childers, Gary. Public Information Office, Chickasaw Tribal Headquarters, Ada, Oklahoma.

James, Overton. Governor of Chickasaw Nation, Chickasaw Tribal Headquarters, Ada, Oklahoma.

EVALUATION: Check your knowledge of modern-day Chickasaws by taking the quiz below. If a statement is true, place a + sign in the blank at the left; if a statement is not true, place a 0.

TESTING WHAT YOU'VE LEARNED: CHICKASAWS IN TWO SOCIETIES

Name________________________________

____1. Overton James was first elected chief 21 years ago.

____2. The U.S. Government provides many benefits especially for Indians because most have low incomes.

____3. Chickasaws are regarded as the most completely assimilated of the Five Civilized Tribes.

____4. Intermarriage with Anglos has occurred only within the past 50 years.

____5. There are few full-blood Chickasaws today.

____6. Gov. James believes being bilingual, English and Chickasaw, is a disadvantage.

____7. Because Indians have their own programs, they are not eligible for other welfare services set up for non-Indians.

____8. Education is not a major priority with Chickasaws.

____9. Scholarship funds are available to pay all college expenses of eligible Chickasaw students.

____10. Chickasaw children who have not had special help are 12-24 months behind non-Indian children in development when they enter kindergarten.

____11. Chickasaw infants and toddlers are brought to tribal headquarters for tests, diagnosis and evaluation; they return weekly to receive educational kits.

____12. Head Start classes are offered in summer as well as during the regular school year.

____13. Chickasaws make no effort to teach heritage awareness, believing it is unimportant.

____14. No Indian in the Chickasaw Nation drives more than 35 miles for health care.

____15. Carl Albert Hospital in Ada is exclusively for Chickasaws.

____16. Prevention of family breakups is the purpose of the Indian Child Welfare Act of 1978.

____17. Senior citizens provide their own transportation and pay $3 for nutritional meals at centers in Ada and Stonewall.

____18. Indians who want to own a home may get one by doing some of the work themselves.

____19. The Chickasaw Times is a weekly newspaper serving Pontotoc County.

____20. The Chickasaw Motor Inn has not proved to be a successful business venture for the Chickasaws.

GOOD NEWS ABOUT CHOCTAWS

CONCEPT:

Choctaws coordinate many programs to teach cultural awareness and twentieth-century progress.

PRESENTATION:

Choctaws call their monthly newspaper Bishinik. That name is a Choctaw word for a large black and white woodpecker, a bird which according to tradition always brought good news.

The Bishinik still brings good news. Nineteen thousand of the Choctaw newspapers are distributed without charge not only to the 10 1/2 counties of the Choctaw Nation, but to Choctaws all over the U.S. and to anyone else who asks to be placed on the mailing list. Each issue contains news of progress and involvement of the Nation's 13,000 citizens in a variety of programs.

Headquarters for the Choctaw Nation is the old Presbyterian College located at 16th and Locust in Durant. The spacious campus has a pleasant, old-fashioned air of friendliness and informality, but emphasis in the many activities of the Nation is as much on raising the standard of living, educating Choctaws of all ages, improving health and nutrition, and reducing unemployment as it is with keeping heritage and culture alive. Choctaws are proud of their past, but they are definitely future-oriented.

Choctaws have a history of producing dynamic leaders who have a gift of oratory. The present chief, Hollis Earl Roberts, fulfills the role of traditional chief though he has expanded the arena in which he practices his skills of oratory and persuasion.

A former state representative, he is now a candidate for the State Senate. He stayed busy during the summer of 1984 with speaking engagements all over his district, making a point of meeting as many people as possible during the crucial decision-making time for Oklahoma voters.

Born at Houchatown 41 years ago, Roberts served as a state representative from 1974 to 1980. In 1978, upon the death of Choctaw Principal Chief David Gardner, a special election was called and Roberts was elected to fill the vacated office. In 1979 and again in 1983, Choctaws expressed approval of his administration in regular elections.

If Roberts is victorious in his bid for the State Senate, he will retain his position as executive administrator of the Choctaw Nation, an area that is 1/7 of the State of Oklahoma. He sees no conflict between the two jobs; he believes rather that each will enhance the other.

"When Chief Roberts was a state representative, he got acquainted with many people who were in a position to help the Choctaw people, and as chief of the Choctaws he has become knowledgeable about improving education and about helping the elderly, the poor, and the unemployed. All the problems that are prevalent in Oklahoma are intensified among the Choctaws, and he has experience in dealing with them," a staff member says.

What about his absence from his Choctaw office while he is carrying out his Senate duties? No problem, his staff members say. "He has a very able assistant chief, efficient directors of each department, and a truly supportive staff," a loyal spokesman says.

The Choctaw Nation employs about 250 people, and though Roberts is a strong believer in Indian preference in hiring, he is an even stronger advocate of excellence among his employees, he says. "I look first for the person best qualified to do the job. It pleases me that most of the time, the one best qualified to work with Choctaws is another Choctaw."

"I'm hiring you to help our people. If you can't help Choctaws, we don't want you for the job." Roberts issues this warning to each person who goes to work for the tribe, according to staff members.

The principal chief is active in many community and civic organizations as well as in tribal and intertribal government. He serves on the Board of Directors for the Choctaw County Chamber of Commerce and the Hospital Board. He has been a City Councilman in Hugo since 1970.

Tribal and intertribal programs that get his special attention include Choctaw Agri-Enterprise, Choctaw Nation Enterprises, and membership on the executive committee of the Intertribal Council for the Five Civilized Tribes. He is the treasurer for the Arkansas Riverbed Authority, working with Chickasaws and Cherokees.

The three tribes succeeded recently in gaining a Supreme Court decision which declares that the Indians are owners of the bed and banks of the Arkansas River in eastern Oklahoma. This decision is expected to have a real impact on the three tribes, the State of Oklahoma, and the ecomony of the region.

The Court decision deals with the 96-mile section of the Arkansas River that begins near Muskogee, Ok., and extends downstream to the Arkansas-Oklahoma state line near Fort Smith, Ark. If the tribes are able to collect from the U.S. for the minerals, sand, gravel, potential power generation, and recreational benefits whose values have been appraised by the Corps of Engineers, the three tribes stand to gain millions of dollars.

Roberts believes that proper tribal management when settlement is made will benefit the Choctaws both directly and indirectly. He looks toward industrial development and creation of many new jobs, upgrading of the Choctaw work force, and expansion of health, education, and cultural programs for his people.

Already many accomplishments in these areas have been made. In the five and one-half years he has been chief, Roberts has seen the number of programs and the Choctaw budget he administers more than double in size.

A Tribal Council composed of 12 members, one from each district in the Choctaw Nation, assists the chief in governing. Half the Council serves two-year terms; the others are elected for four years.

Voter Registration is an important office in the tribal headquarters. Frances Farrell, a veteran tribal employee, not only registers Choctaw voters, but she also has Choctaw records and roll books to help would-be voters track down their ancestry and qualify for their CDIB (Certificate of Degree of Indian Blood) card which, in turn, makes them eligible for the red registration card which is necessary for voting in Choctaw elections.

Mrs. Farrell has held a variety of positions with the tribe and serves as unofficial liaison person between the Choctaw people and the tribal programs. She began as a switchboard operator, moved on to Indian Housing, then to her present job. She is proud of the rating Choctaws received at a National Housing Conference in Reno, Nev., in June, 1984. "They beat out all the other tribes in the number served and in the quality of homes," she says.

Another opportunity to serve as a liaison comes from Mrs. Farrell's work with the Choctaw-Chickasaw Alliance. A former officer in the organization, she invites council members to attend meetings and to gain input from the people.

An impressive aspect of the Choctaw programs is their coordination. For example, Linda McWilliams, director of the Job Training Partnership Act, explained how components of JPTA mesh with other programs.

"Recently," she says, "the tribe gained access to 548 acres of land in the southeast section of McCurtain County near the community of Tom. JPTA will work cooperatively with several tribal programs and with the BIA to clear the land, fence it, drain sloughs, and then finally to plant the land in wheat or soybeans. Equipment such as tractors and backhoes will give JPTA workers valuable training in heavy equipment use. This equipment will be used in other places such as the Tuskahoma rodeo arena, at the amphitheatre, or in building a landing strip on tribal property."

"When workers clear the land, we'll make good use of the timber. That which cannot be sold will be used for firewood and distributed to low-income Choctaws who are enrolled in the Low Income Housing Energy Program (LIHEP). If there is more wood than the LIHEP participants need, we'll give it to any Indian families who will come and get it," she says.

Mrs. McWilliams described the six work programs and the three classwork-related programs she directs. She administers several million dollars in salaries to job trainees. She encourages participation of employers in the private sector, pointing out tax credits as well as help with employee salaries they may gain.

"We do lots of counseling and are concerned that both the trainees and the employer get a fair shake," says McWilliams. "We keep following up to be sure that the trainee is doing a good job and the employer is helping him or her to assume responsibilities. In some programs, JPTA pays half the salary; in others it pays all."

"There are all sorts of programs--some are for youth, ages 16 to 21; with others there is no age limit. Some have supplemental classroom work designed to remove barriers to employment. Many of our Choctaw people don't speak English well. We help them work with language development.

"One class which is surprisingly popular is Driver Education. In Bethel, for example, we recently has 11 women, aged 50 to 75, who took Driver Ed. All were widowed and had never driven. Some had opportunities for employment if they could get transportation. Ten of the 11 got their driver's license, and it opened up a whole new world for them."

Mrs. McWilliams is the first woman to hold the important position of director of job training (formerly called CETA), and she is justifiably proud of the smooth-running program and of the success record of many Choctaws who have completed training and are now holding good jobs.

Feminists could be pleased with the equal opportunity afforded women in the Choctaw Nation. A look at the directory of services show 11 of 14 directors of Choctaw programs are women.

More jobs for Choctaw men and women are available now or will be available in the near future as the Choctaws, working toward self-determination, assume operation of services previously contracted to other agencies.

One of the most controversial is the takeover of the Talihina Hospital and three Indian Health Services clinics. Assumption of operation of these health facilities by the tribes has won applause from many who are concerned that the health status of the American Indian falls far short of the national norm.

A recent Bishinik article quotes the national newsletter of the Association on American Indian Affairs pointing out that Indian infant mortality in the first 11 months of life is almost twice as high as that of the general population, that the maternal death rate for Indian women is 20% higher than the national norm, and that 43% of all Indian people die before they reach age 55, compared to just 16% of the population as a whole. These people believe that the health program for the Choctaw people can best be managed by the tribe.

Opponents to the move fear that many of the Indian Health employees will lose jobs and that the tribe will not find qualified replacements. Tribal spokespeople say that people presently employed by the hospitals or clinics may continue working for the tribe, though, admittedly, they may lose some benefits. Those who are near retirement will be permitted early retirement; all will have the option of transferring to IHS jobs in different locations.

The tribe has acquired seven new homes for physicians on the Talihina hospital staff and has hopes of gaining $32 million to be used for renovation of the hospital.

Another new facility which will be managed by the tribe is the Alcohol Recovery Center to be located at the Wheelock Mission in Millerton. The Center which has been established in the recently renovated LeFlore Hall at Wheelock is for Indian men and will be opened about October 1, 1984.

The tribe has assumed maintenance for Jones Academy, a dormitory for Indian students who attend Hartshorne Public School, and complete operation is expected to follow.

Higher Education and Johnson-O'Malley programs in the public schools are other funding efforts for which the tribe is assuming administration.

Assumption of greater responsibility by the tribe has been a goal of Roberts since he became chief. He believes the tribe has established credibility through its good record of managing money and programs, and he sees no reason for other agencies to administer its programs.

During the first six months of 1984 the Choctaw Nation received new funding projects benefiting the Choctaw people including a food distribution program and several construction grants. Head Start centers will be built in Antlers and Wright City and a new community building is planned for Idabel.

Though their primary concern is the present and future, Choctaws are not a people to forget the past. On May 5, hundreds of Choctaws came to their national capitol at Tuskahoma to celebrate their centennial. That date marked the 100th birthday of the Choctaw capitol building.

The capitol, built at an original cost of $30,000 from red native brick, sandstone and timber from nearby woodlands, at one time housed the Senate, House of Representatives, Supreme Court, and offices of the Choctaw Principal Chief. Today the building is a historic site which contains a museum and offices of the Choctaw Nation Judicial Department.

The May celebration offered many activities dear to the heart of Choctaws such as gospel singing, softball tournaments, storytelling, magic tricks, mother-daughter look-alike contests, and political speaking. Also featured were Indian dancers from the Kiowa-Comanche tribe. Choctaws have few ceremonial dances now, though an effort is being made in some areas to teach tribal dancing. The loss of ceremonials is attributed to the Choctaws' assimilation into Anglo society--to becoming "civilized."

On Labor Day each year, Choctaws from across the nation assemble for their annual Choctaw Day. In October, the tribe will hold Open House at Wheelock. There the Choctaws who have worked with the Oklahoma Historical Society in renovating buildings that were once a part of Wheelock Mission School for Girls will show off results of their efforts. Services will be held in the Wheelock Church, established by Alfred Wright in 1846, now the oldest active church in Oklahoma.

At all these events Choctaws will recount stories from the past and rejoice in their heritage. Given even more emphasis, however, will be the "counting of blessings" of the present and the looking forward to a bright future. Choctaws believe there is much good news for the Bishinik to relate about their nation and their tribe.

APPLICATION:

ACTIVITIES:

1. If you were in charge of planning an anniversary celebration such as the annual Choctaw Day, what events would you stress and what activities would you include? Be specific.

2. "Oklahomans and Choctaws have the same problems, but the problems are intensified among the Choctaws." Do you agree with this statement? What are some of those problems, and why may they be worse among the Choctaws? Can you think of ways to deal with those problems?

PERSONALIZATION:

Make believe you are director of Industrial Development for the Choctaw Nation. Write a letter to a manufacturer who is interested in locating in Oklahoma. Tell him why the Choctaw Nation is the ideal site. Be very specific about what Choctaws have to offer.

RESOURCES:

The Choctaw Nation Tribal Headquarters, 16th and Locust Street, Durant, Oklahoma.

EVALUATION:

Take the following quiz to see how much you know about modern Choctaws. Place the letter identifying the best answer in the blank at the left.

TESTING: GOOD NEWS ABOUT CHOCTAWS

Name____________________________________

____1. The Choctaw Nation's population is approximately (a) 25,000 (b) 10,000 (c) 13,000 (d) 5,000

____2. The Choctaw Nation's 10½ counties is equal to what portion of the State of Oklahoma? (a) 1/2 (b) 1/4 (c) 1/10 (d) 1/7.

____3. Hollis Roberts first became chief as a result of (a) a regular election (b) a special election called after death of the former chief (c) appointment by President Jimmy Carter.

____4. Roberts is now a candidate for (a) U.S. Senate (b) chief of the Choctaws (c) State Senate (d) State Representative.

____5. Roberts says his first priority in hiring an employee is that the person be (a) an excellent worker (b) a Choctaw (c) of Indian ancestry (d) willing to support Roberts' policies.

____6. The Bishinik is (a) a Choctaw newspaper (b) a woodpecker (c) both a and b (d) a former Choctaw chief.

____7. The Tribal Council has (a) 12 members, one from each district (b) 24 members, two from each district (c) varied membership, depending upon current population (d) 10 members.

____8. Choctaws have been rated Number One in (a) health care (b) industrial development (c) cultural heritage (d) housing.

____9. In the Choctaw Nation women are (a) well-represented in responsible managerial jobs (b) not usually given managerial jobs (c) prohibited from holding important jobs.

____10. Compared to the rest of the nation's population, Indians (a) have higher infant mortality (b) have higher maternal death rate (c) die at younger age (d) all of the above.

CHEROKEES: "PEOPLE ARE OUR PRINCIPAL RESOURCE"

CONCEPT:

Today's Indian chief is an executive in charge of a multimillion-dollar enterprise.

PRESENTATION:

Indian chiefs come in a variety of shapes, sizes, and temperaments. The Cherokee chief is a long lean fellow who looks as if he'd be right at home on the tennis court or the jogging track. He's soft-spoken, deliberate, and articulate, as one would expect of a person trained in law.

Despite his dark hair and eyes, Ross Swimmer is sometimes told he "doesn't look very Indian", but he had two great-grandparents and one grandparent who were full bloods, and the name "Swimmer" is well-known to any student of Cherokee history. (The Swimmer manuscripts were valuable resource material to nineteenth century anthropologist James Mooney.)

This Swimmer is very much a product of the twentieth century, and though he says he did not have a traditional Indian upbringing, he has always been proud of his Cherokee ancestry. He graduated from high school at Yukon in 1961, attended the University of Oklahoma for six years, receiving a BA degree in 1965 and a law degree in 1967.

He began private law practice in Oklahoma City, and for five years he concentrated on real estate and civil law. His father, a lawyer with a different firm in Oklahoma City, was a good friend of W.W. Keeler, longtime chief of the Cherokees.

Because of his father's friendship with the chief, young Swimmer was asked to work two days a week with the Cherokee Housing Authority. In 1973, his job with the Cherokees became full time, and Swimmer and his wife, Margaret, moved to Tahlequah.

Near the end of 1974 he became president of the First National Bank of Tahlequah, but he continued as part-time legal counsel for the Cherokees.

Mr. Keeler decided to retire as chief, and after lengthy discussions with him and other Cherokee leaders, Swimmer decided in May, 1975, to run for that office.

Despite a rather difficult first campaign, Swimmer was elected, and he has been reelected twice since. He has put in a busy, rewarding nine years, though he jokes that his best psychological preparation for being chief came through the part-time job he had in college. While at OU, he

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was employed by a tree service firm. "That was good preparation for my present work," he grins. "I got used to being up a tree and out on a limb!"

Though undoubtedly he has had times of feeling "up a tree", most agree that he has generally been pretty much on top of his duties as chief. He is an aggressive, practical businessman, but he is a visionary, too, who dreams dreams on behalf of his people. Some of his ideas may sound surprising to those who think of Indians as being completely dependent on federal funds.

"We must aim toward independence from the federal government. It is unrealistic to expect that funds will continue to be pumped into the tribal coffers. We've got to regard federal funds as seed money and work to fund our own projects, train our people, and learn to be competitive with nongovernment agencies. We must become self-supporting."

Ross Swimmer made the above statement shortly after he became chief. He was struggling to bring the tribe out of the chaos that had resulted from the sudden influx of funds to the tribe in 1968. The community center, Tsa-La-Gi Inn and Restaurant--the whole tribal complex--had been built at that time, and the quality of management had not been good. There was no inventory system, no audit, nor any spelling-out of job specifications. Appointments tended to be based on who the applicant knew rather than on his qualifications.

The young chief was able to bring about major changes including presentation of a constitution that was adopted by the tribe in 1976. It provided for election of a deputy chief and a council of 15 people to serve with him as a decision-making body. Swimmer felt that regardless of any chief's ability and concern, it was unwise to have one man invested with so much power.

The Council was elected in the fall of 1976. Subsequent elections have brought about changes in the Council, but Swimmer feels fortunate that they have always had a good working relationship. "We certainly don't always see eye to eye," he smiles, "but eventually we work things out. Right now, a lot of the Council members think we need to build ourselves a bingo parlor. They think bingo will bring an end to all our problems. I'm convinced that our troubles will be [illegible] in earnest when we go that route. However, we will eventually resolve our differences, and I'll be able to live with their final decision--whatever it is."

Swimmer feels even more strongly today about his people's achieving economic independence, and under his administration the tribe has taken some giant steps in that direction. He thinks of himself as a business man, an administrator of a multimillion-dollar enterprise, but he never lets himself or anyone else forget that the principal resource is the Cherokee people, and an enterprise is worthless unless it helps them a little further down the road to self-sufficiency.

"I think of tribal administration as being two-pronged," he says. "A major part of our administration deals with the social services aspect--the people side of things. Most of these social programs are now federally funded. Included are employment assistance, job training, health services, and a variety of education programs.

"The other major concern of our administration is the business area which is concerned with recruiting industry, generating tribally-owned business, encouraging entrepreneurship among Cherokees and, as a result, generating more and better jobs and an improved life for the Indians of northeastern Oklahoma.

The 'People' Side of the Administration

"We need the social services component to prepare people to take advantage of the industrial component. One can't expect people to work if they are illiterate, untrained, undernourished or ill. So we attempt to take care of those human needs in order to make them eligible for economic growth," the chief says.

Education, a major priority, often must be bilingual. The Cherokees, more than any other of the Five Civilized Tribes, have held on to their language. (In towns such as Vian or Stilwell, for example, one hears Cherokee spoken almost as often as one hears English.)

Many children who begin their education in Head Start programs at age three or four speak no English. Bilingual teachers and their aides work with these youngsters, starting them in grammatically correct Cherokee and gradually introducing them to English.

"By the time these children enter kindergarten, most of them speak pretty good English," Chief Swimmer says. "All through school though, they come in contact with English and Cherokee--with emphasis on correctness in both speaking and writing."

Cherokees now contract their Johnson-O'Malley and Higher Education programs. They coordinate these programs with their job training. For example their "Talking Leaves" vocational program has a college component. It is possible for an Indian high school dropout to enroll in "Talking Leaves", complete his or her GED, learn a trade, and perhaps go on to college for two years at Northeastern University, Tahlequah. Swimmer likes to combine work and academic study. He believes they complement each other.

"Talking Leaves" presently has a capacity enrollment of 225. It is one of two Indian emphasis job training centers in the U.S. with 75-80% Indian enrollment. Students, aged 16-21, may choose a variety of vocations--horticulture, auto mechanics, masonry, carpentry, and clerical training. The Center has an excellent placement record, possibly because it trains students for jobs available in the 13-county Green Country area of the Cherokee Nation. Adair, Cherokee, Delaware, Sequoyah, and Mayes counties have the highest percentage of Cherokee population, and it is in these counties that most progress in industrial development has been made.

From the first, one of the chief's goals has been that of making sure the people were provided adequate health care. Completion recently of the W.W. Hastings Indian Hospital in Tahlequah and clinics for both medical and dental care in Stilwell, Locust Grove, and Sallisaw have made that goal a reality. The hospital, in particular, is a point of pride for the chief. The health facility was built at a cost of $18 million, and last year it served 45,000. To be eligible for treatment, patients must have proof of Indian ancestry. Because of its location in the heart of the Cherokee Nation, most of those served are Cherokee.

Another challenge Swimmer faced was that of improving housing and living conditions of the Cherokees who are scattered over the Cookson Hills, some of them in remote areas living in homes without an adequate water supply, electricity or indoor plumbing. During the past nine years over 4,000 housing units have been built, primarily in Cherokee, Adair, and Delaware counties. Most are single-family units with prospective homeowners doing much of the construction. The tribe also administers 1,000 rental units, the majority of whose occupants are Indian.

Rural waterlines have made a big difference in the quality of life for many Cherokees. Their area has a great deal of sulphur water, and individual wells often produce water that is virtually unfit for use, Swimmer says. He is particularly proud of the recent Bell project which was directed by Assistant Chief Wilma Mankiller.

"Wilma has an excellent record in getting the community involved in projects for the common good. One reason I was particularly eager to have her as my assistant chief was because of her ability to relate to people's needs and to establish rapport with them."

The Bell project was one in which tribal members built their own 16-mile waterline, renovated 21 homes, and built 25 new energy-efficient homes. The project was the subject for a segment of the TV show "On the Road", and it received a national certificate of merit from Housing and Urban Development.

The self-help concept on the Bell waterline, which made use of 170 volunteer workers, saved more than $80,000. A firm from New York which had done a similar program in Appalachia organized the project, having each group of 10 people responsible for one mile of waterline.

At the first meeting, Swimmer recalls, only four or five people showed up, and they were quietly skeptical. Gradually, however, they became convinced of the project's value, and enthusiasm grew. Completion of the waterline took nine months, and HUD says the project "personifies the excellence of public and private organizations working together." More than 240 families have benefited from the Bell waterline. Now similar projects are underway at Burns Cabin, Briggs, and Wild Horse communities.

Many Cherokees, like rural Indians from other tribes, are now receiving some 70 pounds of donated food each month. This program, sponsored by the U.S. Government, provides food instead of food stamps. Presently 7,000 Cherokees are receiving these commodities, and the number is expected to reach 15,000.

Cherokee leaders see this program as having much potential for either good or bad. "Unless the people make proper use of the food, their health can actually deteriorate as a result. A lot of the commodities are bulk food--flour, shortening, etc. Many of the people who have become accustomed to convenience foods are going to have to learn to cook again, or there will be much waste in this program. Too, much of it is high in fat or starch. They must learn to avoid a high concentration of foods that can cause circulatory or digestive problems," the chief says.

"Fortunately, we have a farsighted health program chairperson," the chief says. "She has arranged for medical profiles of the participants. People are checked for diabetes and high cholesterol. They are monitored and taught to adapt their diets to fit their conditions. Her workers are training our people to make good use of these foods."

At the same time human needs are being met, Swimmer and his staff are also working on expanding the economic base of the tribe by bringing more industry to the area.

The Business Side of Administration

An industrial park at Stilwell contains several businesses, chief among them Cherokee Nation Industries (CNI). Today it employs 300 workers and exceeds $10 million in annual sales with a healthy 12-14% profit. CNI workers assemble printed circuit boards, subcontracting with various electronics firms. They also build cable harnesses used in missile and auto systems.

"Eighty to eighty-five percent of our employees are Indians. This is a tribally-owned business, and we have Indian preference, but we are actually more concerned with getting good employees than with hiring just Indians. With emphasis on quality, we still get 80-85% Indians which tells us that there are more unemployed Indians than non-Indians in this area," Swimmer says.

"A recruited company is FACET. They lease a building from us in the industrial park where they manufacture all kinds of filters: oil, water, air, etc. for automobiles and boats. They employ about 80.

"Another company who leases from us is a pottery manufacturer from California, Health Ceramics. They make ceramic tile and a line of dinnerware, employing 15 to 20 people.

"A comparatively new start-up business for us is Cherokee Gardens in Tahlequah. Bob Hathaway, a Cherokee who got a doctorate in horticulture at OSU, came back to head up this program which seems tailor-made for our climate. We must have the right soil, water and growing conditions, for this business has done amazingly well in a short time.

"Cherokee Gardens is a wholesale and retail plant operation. They specialize in chrysanthemums, selling about 1,000 each week. They handle seasonal flowers--poinsettias at Christmas, lilies at Easter, carnations on Mother's Day, etc. We have landscape artists and retail florists; we raise everything from bedding plants to field-grown trees."

"We've taken over management of Tsa-La-Gi Inn and Restaurant. Previously we leased it, but now we're operating it ourselves and employ about 40 people. It's not an enormous moneymaker, for its peak season lasts only about five months, but it is tremendously important in promoting tourism here."

Promoting tourism is a subject dear to Swimmer's heart. "There's no reason we can't be another Eureka Springs, Arkansas or Branson, Missouri," he declares. "We have a rich history, a colorful culture most people would like to know more about, and a beautifully scenic countryside. Our Cherokee Village, Heritage Center, and the Trail of Tears drama production are already tourist-drawing cards."

"I'd like the tribe to consider building a theme park, and constructing some music halls for country-western musicians. If we'll develop our potential, we can become an outstanding tourist attraction."

The chief has many hopes and dreams for the future. He's constantly at work to attract new industries. "I knock on doors of companies that are considering a change of locale. I talk with their planners, and I point out the advantages we have to offer. There's a favorable labor market here; we can provide any kind of employment training a firm could want, and we can supply a nontaxable land base. We have an abundance of gas and water for industry. We're ideal for any kind of light manufacturing you can think of."

Swimmer is especially interested in producing jobs for Indian men. "Most of the jobs we've generated thus far are done by women. We need machine shops, heavy equipment and opportunities to train our men to fill those jobs."

"Right now I have several good prospects, but changes aren't made overnight. We're talking, in most instances, about a two- or three-year relocation time."

"Settlement of the Arkansas Riverbank suit will provide some jobs. We're expecting to start a small oil drilling operation in that area soon. If we make use of oil, gas, sand, and gravel of the riverbed, we'll create many jobs," he says.

The Arkansas Riverbed has been a thorny problem for the Cherokees, Chickasaws, and Choctaws for a long time.

Though it has been established since 1970 that the tribes are legal owners, they have not been successful in gaining compensation for the government's use of the land and its resources under and around the river. Two years ago, Chief Swimmer and other tribal leaders were successful in lobbying a bill through Congress which gave them the right to sue the government.

As a result of that bill, they won a Muskogee court suit early in the summer of 1984. The government has appealed, and Swimmer believes the case will go to the Supreme Court before it is finally decided.

If the Cherokees win the claims to which they believe they are entitled, they should get about $25 million in damages. They recently won $2.5 million from the government for railroad yards which were supposed to have reverted to the Cherokees when the railroads ceased operation.

Swimmer is encouraging his people to think in terms of using at least part of any settlement as a tribal investment for long-term gain.

"We now have 56,000 enrolled Cherokees, 45,000 of whom live in the Cherokee Nation. We believe by the time we're through enrolling newborns and people we've missed, the number will be near 80,000. I'd surely like to see us invest at least a part of settlements we get in something that will continue to provide income for the Cherokees for many years to come, for if we used it all in a per capita payment, benefits would be short-lived."

Starting September 1, Swimmer will devote full time to his duties as tribal chief. He and his partners have sold their interest in the Tahlequah bank. He hopes, too, to have more time to spend with his wife and two sons who are now 14 and 11.

When one considers all Swimmer's accomplishments on a part-time basis, it will be interesting to see how much he will be able to do as a full-time chief.

"The Eighties is definitely the Decade of the Indian," declares Swimmer. "We have more opportunities than we've ever had, and I'm excited to be in a position of leadership as we continue to progress."

APPLICATION:

ACTIVITIES:

1. Based on facts you have learned in this article, plus any others you can gain by reading, write a character sketch of Cherokee Chief Ross Swimmer. Be sure you can support any of your statements by citing examples from this article.

2. Find out more about the Swimmer manuscripts and James Mooney. Report some of the more interesting facts.

3. The Cherokees, more than any other of the Five Civilized Tribes, have many bilinguals. What are some advantages to being bilingual? Are there disadvantages?

4. Swimmer would like the tribe to build a theme park. Think of the theme parks you have visited (Six Flags, Epcot, Disney World, etc.) If you were planning such a park in the Cherokee Nation, what particular theme would you use, and what things would you include? In 100 words or less, describe "your" Cherokee park.

PERSONALIZATION:

Think about the area in which you live and try to determine what could be done to create jobs and improve living conditions here. Brainstorm and make a list of kinds of industries which you think would do well. List the assets your community has to offer. Are there any disadvantages that would have to be overcome?

EVALUATION:

Check your knowledge of modern Cherokees by taking the test on the following page.

RESOURCES:

Swimmer, Ross. Office of Chief, Cherokee Tribal Comples, Tahlequah, OK 74464.

TESTING: INTERVIEW WITH CHEROKEE CHIEF

Name________________________________

Choose the letter of the best answer for each statement below. Place the letter in the blanks at the left.

____1. Ross Swimmer is or has been (a) a lawyer (b) a banker (c) a tribal chief (d) all of these.

____2. Swimmer is (a) a full-blood Cherokee (b) at least 1/4 Cherokee (c) 1/8 Choctaw.

____3. Swimmer feels very strongly that his people should (a) become self-sufficient as soon as possible (b) not try to compete with a non-Indian society (c) plan to receive federal funds indefinitely.

____4. The chief sees his administration as (a) concerned with social services (b) attempting to bring more industry to the area (c) both of these (d) not interested in independence.

____5. Bilingual teachers who work with Head Start youngsters (a) begin immediately to teach them to speak English (b) teach them the Cherokee alphabet (c) start with Cherokee then progress to English.

____6. Johnson-O'Malley and Higher Education funds are now (a) administered by the Tribe (b) administered by the State Department of Education (c) administered by the Bureau of Indian Affairs.

____7. "Talking Leaves" is a Cherokee (a) newspaper (b) magazine (c) vocational school.

____8. The Bell project is noteworthy because it (a) built 16 miles of rural waterline (b) used a self-help concept with volunteer labor (c) both of these (d) installed telephones in the Cookson Hills.

____9. "Promoting Tourism" refers to (a) planning tours for Cherokees to other nations (b) encouraging tourists to come visit Cherokee country (c) providing grants for foreign and domestic travel for all Indians.

____10. Tribes often observe "Indian preference" in hiring employees. This means (a) They prefer other people but will hire Indians if necessary (b) They hire only Indians (c) They prefer to hire Indians but will hire others if necessary.

____11. A start-up business that has done especially well in Tahlequah is (a) Cherokee Nation Industries (b) Cherokee Gardens (c) FACET.

____12. Cherokee Nation Industries is concerned with (a) horticulture (b) filters (c) electronics.

____13. Chief Swimmer believes the greatest need at present is to find jobs for (a) men who are heads of households (b) women who are displaced homemakers (c) high school dropouts.

____14. A lawsuit against the U.S. Government for which the Cherokees have received $2 1/2 million compensation paid for (a) damages in the Arkansas Riverbed case (b) railroad yards that should have reverted to the Cherokees (c) tribal land still owned in North Carolina.

TRIBAL OWNERSHIP OF THE BED AND BANKS OF THE ARKANSAS RIVER

CONCEPT:

A portion of the Arkansas Riverbed is owned by three tribes, the Cherokees, the Choctaws, and the Chickasaws.

PRESENTATION:

Subject of frequent news stories and of discussion at tribal meetings is ownership of the Arkansas Riverbed and the tribes' attempt to get compensation for use of the Riverbed.

The U.S. Supreme Court has held that the three tribes do indeed own the bed and banks of the Arkansas River in eastern Oklahoma, a 96-mile area extending from the confluence of the Arkansas, Grand and Verdigris Rivers near Muskogee, OK--the Three Forks area--to the Arkansas-Oklahoma state line near Fort Smith, Ark.

In order to intelligently digest information in the media concerning the Arkansas Riverbed decision, one needs to know what rights were deeded, who owns these rights, why they own them, value of these rights, and implications for the tribes.

The Supreme Court's decision had its basis deep within the law, treaties, statutes and history of the United States.

In expanding westward, settlers passed through land occupied by several tribes of Indians, among which were the Cherokees, Choctaws, and Chickasaws. As a means of persuading the Indians to move further west to allow for expansion of white settlements, the government had offered the Indians large tracts of land in what is now Oklahoma. Treaties legalized the agreement.

The Treaty of Dancing Rabbit Creek on Sept. 27, 1830, conveyed title to lands west of the Mississippi to the Choctaw Nation in exchange for their tribal lands in the Southwest. The Treaty of New Echota, Dec. 29, 1835, accomplished a similar mission with the Cherokees.

By treaties of Jan. 17, 1837, and June 22, 1855, the Chickasaw Nation which had long been allied with the Choctaw Nation, was granted a one-fourth interest in lands of the Choctaws. Patents to the Indian tribes granting them fee simple title to the new lands were issued in 1838 and 1842.

With passage of the Allotment Bill in the early 1900's, tribal lands were allotted to individual members of the tribes. However, the bed and banks of the river were excluded from allotment. This meant that title was still held by the tribes.

When Oklahoma became a state in 1907, it was assumed that the riverbed belonged to the U.S. and therefore passed to the state of Oklahoma. The Supreme Court found, however, that the tribes had never given up title to the riverbed, and title did not pass to Oklahoma, but remains--even today--the property of the Cherokees, the Choctaws, and the Chickasaws.

The U.S. patents gave the tribes a fee simple title to the lands. Fee simple title means that ownership of the surface of the land, including that which lies under the waters of the river, the minerals beneath the surface, including oil, gas, and coal, and even the sand and gravel is still held by the three tribes. With a fee simple title, the tribes have exclusive right of ownership; they may sell or lease their interest or they may operate it themselves.

Thanks to that oversight on the part of the U.S. Government at the time of statehood, the tribes now find themselves owners of some 22,813.93 acres. Most of this land is the riverbed and banks, though there are a few locations where the river has changed course and provided some usable land.

Beneath the surface of the lands owned by the tribes, there are approximately 44,170,336 tons of minable coal. There are significant oil and gas resources, and there are deposits of sand and gravel that are sufficiently high quality for use in construction material.

The Arkansas River has, of course, been developed for navigation within the past several years. Lock and dam facilities have been constructed on part of the river owned by the tribes, and the tribes have become potentially much more prosperous from power generation, and from recreation areas on the river.

The tribes were, naturally, interested in knowing the value of their property, so the Department of the Interior, through the Bureau of Indian Affairs, contracted with private engineering firms, and real estate appraisers to determine value of the tribes' interests. These appraisers used the same techniques and figures that the Corps of Engineers used in justifying the appropriation from Congress for the navigation project.

The land itself was appraised at $6,625,200.00. Coal deposits were valued at $26,875,547.31. Appraisers estimated the value of one-eighth royalty interest in known oil and gas resources and the value of oil and gas leases at $399,051.00. Sand and gravel owned by the tribes was valued at $32,865,968.

Appraisers also considered the value of the dam sites and the benefits which are due the tribes from potential power generation, recreation, fish and wildlife. Dam sites were appraised at $7,083,701.50. The powerhead was valued at $99,607,000. Recreation benefits are estimated at $2,392,000, and the fish and wildlife at $976,000.

Estimates were based on 1973 data, proven technology and market conditions. Some experts consider the oil and gas appraisals to be low.

The tribes point out that under the American form of government, those who own property are entitled to its use and enjoyment. If another takes or uses the property, the owner has a constitutional right to be paid for that usage.

Undoubtedly, an honest mistake was made by those who assumed the bed and banks of the Arkansas River belonged to the State of Oklahoma. Had tribal ownership been known when the McClellan-Kerr Waterway was developed, the U.S. Corps of Engineers would have compensated the tribes on the same basis as other property owners, tribal spokesmen say.

Now that official ownership of the river has been established by the Supreme Court, the U.S. Government rightfully owes the tribes payment for the use of their property.

Tribal leaders have given a great deal of thought and have sought input from their people concerning what the tribes can do with their interests. They have three possible alternatives. They can manage, sell, or lease their interests in the bed and banks of the Arkansas. Each alternative has both advantages and disadvantages.

An outright sale to the U.S. would provide a large lump-sum payment to the tribes, which could be invested. However, this approach would deplete the tribal land base and expose the tribes to short-term decisions, which may not be best in the long run.

Tribal management of the property would enable the tribes to keep their land base and would possibly provide some revenue from management operations. Further returns would be dependent on the tribes' effective competition with big business in exploration and marketing of the resources.

Leasing of the tribes' interest to the government appeals to many. They point out that leasing would allow them to retain the land base, provide efficient use and management of the resources, and assure maximum benefits to the tribes at a minimum cost to both the tribes and the government. Leasing would not, however, allow maximum short-term return to the tribes for their immediate use, and the tribes would not have control of their resources during the term of the lease unless such provisions were made in the agreement.

Whatever the tribes decide to do, there is no doubt that the Arkansas Riverbed property will bring a much-needed bonanza to their people. Many of these tribes live in poverty. Scenic rural eastern Oklahoma does not offer great opportunities for making a living, and many of the Indians of that area are unemployed or underemployed.

With revenue from the sale, lease, or management of their interest in the Arkansas River, the tribes can make per capita payments or implement programs to help the poverty-stricken, elderly, unemployment, and inform tribal members.

Leaders believe that with the added income, the tribes could supplement present programs. Jobs could be created in manufacturing, tourism, or agriculture or in service-related jobs which would serve employees in those areas.

In addition, the tribes could expand health, education, and cultural heritage programs to make their people happier, healthier and better informed about their heritage.

Chiefs of the three tribes are unanimous in their desire to accept responsibility for good management of Arkansas Riverbed resources.

Ross Swimmer, Cherokee chief, estimates some 21,000 Cherokees live in northeastern Oklahoma and will be affected by whatever decision the tribe makes. He is concerned that about 50% of those people have incomes below the poverty level, and he says that 70% of the unemployed in the area are Indian. Isolation and poor access to various services compound the problem.

Swimmer has long emphasized economic development. He believes investment in existing industry and making an all-out effort to attract new industry will be a means of creating new jobs and raising the income of Oklahoma Cherokees. He anticipates that Arkansas Riverbed revenue will enable the tribe to expand tribal services and programs. "Through a successfully-negotiated Arkansas Riverbed settlement, the Cherokee Nation can create the means by which the Cherokees can help themselves rise above substandard conditions, both socially and economically," Swimmer says.

Choctaw chief Hollis Roberts looks forward to creation of jobs through industrial development and upgrading of the work force through training. Some 13,000 Choctaws in a 10 1/2-county area are involved.

Approximately 6,000 Chickasaws in an 11-county area make up the Chickasaw Nation which is governed by Overton James. He says more than 20% of all Chickasaw families have an income below the poverty level. Educational and housing standards are also below average, he says. He anticipates expansion of tribal programs and perhaps a per capita payment, if that is the decision of tribal members.

APPLICATION:

ACTIVITIES:

1. Invite a resource person from the Cherokee, Choctaw, or Chickasaw Tribe to bring the class up-to-date on development concerning the riverbed payments. Are there current figures on what each tribe may expect to receive from sale or lease of their portion? When may they expect action to be taken? What can the tribes do to bring about more prompt handling of the debt?

2. Brainstorm among yourselves for ideas on economic development in eastern Oklahoma. Find out about terrain, rainfall, climate, natural resources, labor force, etc. in advance. What industries already exist there? Which ones would thrive in that locale? Prepare a composite report on your findings.

PERSONALIZATION:

Pretend you are a candidate for office of chief or tribal councilman for one of these three tribes. Prepare a statement for the news media in which you outline your qualifications for office. Include in your platform a statement on your beliefs about settlement of the Arkansas Riverbed claims. Do you have any ideas on how a more speedy settlement can be brought about?

EVALUATION:

Take the multiple choice quiz on the following page to make sure you read for detail.

RESOURCES:

"Indian Ownership of the Arkansas River." Brochure published by Five Civilized Tribes Foundation Staff, Box A-F, Muskogee, OK 74401.

TESTING WHAT YOU KNOW ABOUT TRIBAL OWNERSHIP OF ARKANSAS RIVERBED

Name______________________________

Complete each statement below by placing the letter of the best answer in the blank at the left.

____1. Three Forks is the area of confluence for three rivers. The river not involved is (a) Arkansas (b) Grand (c) Illinois (d) Verdigris.

____2. Cherokees, Choctaws and Chickasaws own (a) 96 miles (b) 1400 miles (c) 960 miles (d) 140 miles of the riverbed.

____3. Primary reason for removal of the Five Civilized Tribes to what is now Oklahoma was (a) to get unoccupied land cleared and settled (b) make room for white settlers who wanted Indian land in the East (c) eliminate a hostile and disruptive group from the mainstream of society.

____4. Treaty of Dancing Rabbit Creek in 1830 gave title to lands west of the Mississippi to (a) Cherokees (b) Creeks (c) Choctaws (d) Seminoles.

____5. Treaty of New Echota was between U.S. and (a) Cherokees (b) Creeks (c) Choctaws (d) Seminoles.

____6. Chickasaws were granted (a) previously unassigned lands (b) 1/4 interest in Choctaw lands (c) right to stay in Georgia.

____7. When individual land allotments were made (a) riverbed and banks were included (b) riverbed and banks were excluded (c) the issue was undecided.

____8. When Oklahoma became a state, title to riverbed and banks (a) passed to the State of Oklahoma (b) remained property of the tribe (c) was given to individual tribal members.

____9. Receiving a fee simple title gives the holder ownership of (a) surface rights to the land (b) rights to minerals beneath the surface (c) the riverbed (d) all of these.

____10. Development of the Arkansas River for navigation made tribal ownership (a) more valuable (b) less valuable (c) no difference in value.

____11. Appraisals of the Arkansas Riverbed were done for the Bureau of Indian Affairs by (a) Corps of Engineers (b) private engineering firms (c) employees of Department of Interior.

____12. Most valuable asset of the riverbed property is (a) usable land (b) oil and gas (c) coal deposits (d) sand and gravel.

____13. Tribal leaders believe that when the McClellan-Kerr Waterway was developed (a) the U.S. Government deliberately cheated the tribes out of their rights (b) an honest mistake was made; the Corps of Engineers did not know of tribal ownership.

____14. Tribal leaders believe the tribes have three alternatives. One of these is not a reasonable alternative: (a) sell their rights to the government (b) lease their property to the government (c) manage the property themselves (d) leave it as it is at present.

SEQUOYAH--CHEROKEE GENIUS

CONCEPT: One man is responsible for moving the Cherokee tribe into literacy within a few years.

PRESENTATION:

The Cherokee tribe has many illustrious members who have contributed greatly to the welfare of their people, but none captures the imagination as does Sequoyah, George Guess, the lame, illiterate genius who devised the Cherokee alphabet.

Guess had a Cherokee mother and an Anglo father. He was born in the Cherokee village Tuskegee in Tennessee, probably about 1773. Exact date of his birth is unknown, but since records show he served in the War of 1812 against hostile Creek Indians, the 1773 date is regarded as more likely than 1760, the date often given for his birth. The latter date would place him in his 50's when he enlisted for military service, an advanced age for beginning strenuous military service.

Sequoyah, though unable to read, write or speak English, realized early in life that the white man's "talking leaves", as he referred to printed sheets of paper, gave him a tremendous advantage. Sequoyah is said to have told friends that he had hopes of composing "talking leaf" for the Cherokee. At first he played around with the idea aimlessly, but he began work in earnest in 1809.

Not only did other Indians make fun of Sequoyah for his ambitious undertaking, but many believed he was in league with the devil, and they feared him and the peculiar-looking marks he made on bark, stone, or dirt.

Sequoyah paid no attention to his detractors, however, and devoted the next 12 years to devising a symbol for each of the identifiable sounds of the Cherokee language. He adopted some of the letters of the English alphabet, ascribing Cherokee language sounds to them. When he was finished he had 86 characters to symbolize every sound.

Many stories are told of problems he encountered in completing his project. His wife, according to one story, destroyed his work after a year or so, and he had to start again. Another story says that his neighbors burned his cabin, hiereoglyphics and all! (Sequoyah had built a separate cabin in which he worked on his project. The maintenance of his small farm fell to his wife and children, so one can understand why they were sometimes unsympathetic.) Sequoyah would listen politely to the ridicule of his family and friends but made no attempt to persuade them of the value of his project. Instead, he would light his pipe, pull on his spectacles and go right on writing.

Sequoyah was among the early Cherokee settlers who emigrated to Arkansas in 1818. Traveling by flatboat, he continued his efforts toward

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conception of the alphabet, and he never wearied of discussing his project with his fellow passengers.

By 1821, with his work near completion, he returned to the Cherokee Nation, taking with him messages from their friends in Arkansas. He stayed in the east long enough to complete his work and demonstrate it to the Cherokees there. In 1822, he made his way back to Arkansas, carrying messages written with characters he had taught them. By this action, he kept unity within the tribe despite their separate locations and demonstrated how useful written language could be.

Various stories are told of how he finally convinced the skeptical tribesmen that his alphabet was worth learning. He summoned the tribal leaders to a meeting, explained what he had done; then, with the aid of his young daughter, he demonstrated how it worked. He asked the leaders to make some statements which Sequoyah wrote down. Calling his daughter who had not been within hearing distance when the conversation was transcribed, Guess asked her to read the material. The leaders were astounded at this "magic" that was within the reach of all.

Sequoyah then asked that the tribe select several bright young men from the tribe and allow him to teach them. When they had been instructed for several days, the tribe examined the young men by separating them, dictating material to them, then calling them together and having each of them read. Tests were so varied, that there was no way anyone could have cheated in reading back to the group, so the "talking leaves" won acceptance among the Cherokees, and a great feast was prepared in Sequoyah's honor.

Next Sequoyah turned his attention to numbers. He knew nothing of Arabic digits nor Roman numerals. Cherokees had mental numbers up to 100 and had words for all those numbers, but they had no written representation of those numbers to help them in adding, subtracting, multiplying or dividing. Sequoyah made signs to express these numbers and soon developed his system so that he could write numbers up to 1,000,000. He also worked out powers of his signs according to their places and learned to put down the fraction of the decimal and give whole numbers the next place. He became an apt student in arithmetic using his number system.

Within a few years almost all the young and middle-aged men in the Cherokee Nation could read and write the alphabet. Many of the oldsters as well as women and children learned, too. Visitors to the Cherokee portion of Indian Territory at that time said they often saw signs painted or cut on the trees by the roadside, and on fences and houses. People learned from each other without books, paper or pens. They cut the letters or drew them with a piece of coal or with paint.

When 2,500 Cherokees moved from Arkansas into Indian Territory in 1829, Sequoyah was among them. He settled near what is now Sallisaw where he farmed and produced salt for sale from the salt lick near Lees Creek which was 10 or 12 miles from his home. He continued to teach his

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alphabet to anybody who wanted to learn, and he lived long enough to see the impact his work made on his people.

APPLICATION:

ACTIVITIES:

1. If possible, visit Sequoyah's home near Sallisaw. If it is not possible to visit, write the Oklahoma Historical Society, Wiley Post Historical Building, Oklahoma City, and ask for information about it.

2. Do some research to learn about production of salt. How did Sequoyah do it? How is salt produced today?

3. Sequoyah has been called "the American Cadmus." Can you find out why?

PERSONALIZATION:

Working in groups of 3-5, try to work out an original alphabet or number system. Decide how you will form plurals, and show tenses if you are working on the alphabet. If you work on a number system, how will you indicate fractions? Display your work with a key so that readers may understand your system.

EVALUATION:

You be the teacher for a change. Make 10 objective questions (multiple choice or matching) over what you have learned about Sequoyah. The teacher will select the better questions to make a 25-item test for the class.

RESOURCES:

Foreman, Grant. Sequoyah, Norman, University of Oklahoma Press, 1938.

Wright, Muriel H. A Guide to the Indian Tribes of Oklahoma, Norman, University of Oklahoma Press, 1951.

BILINGUAL EDUCATION HELPS CHEROKEE YOUNGSTERS

CONCEPT:

Bilingual education has helped many Cherokee students to better achievement in school.

PRESENTATION:

Educators have long been aware that many Cherokee students have special needs. It has been estimated that 49% of adult Cherokees are functionally illiterate, so many students come from homes and communities in which English is not the dominant language. Most are members of low-income families.

The Cherokee children from such a background have traditionally been destined for low achievement in school, and the gap between them and their Anglo peers becomes wider with each passing year. Often, after the Cherokee students completes their work at the neighborhood school--either six or eight grades--they rebel against the humiliation of repeated failure, and they drop out of school.

Awareness on the part of educators and legislators of the plight of many Indian children has brought about many Indian Education programs designed to change their bleak future. Bilingual Education is funded by the U.S. Department of Education to help youngsters whose dominant language is not English or whose culture differs from that of the Anglo community.

Five of Oklahoma's 14 bilingual programs are geared to the Cherokees and are projects of one woman and her staff who have long been concerned about Cherokee education.

Mrs. Agnes Cowen, Executive Director of the Cherokee Bilingual Education center is the person who has directed all the bilingual programs of the area for the past 14 years. Her work is highly respected. Carthel Means, principal of Maryetta School which has been the site of one such program, makes this statement about Mrs. Cowen.

"Mrs. Cowen is a lady of great intellect. She has worked with our school for several years. I contacted her (about a psychomotor program for Maryetta) and presented my ideas to her. The idea sparked a light in her face, and ideas began to flow. She set out to do research and start writing. She knew the problems students face with low academic achievement and high drop-out rate among Cherokee children. She found that environmental conditions contributed to difficulties in learning to read. Mrs. Cowen, with her expertise, agreed to gather data, hire consultants, and write the proposal for our Language Improvement Project. It was a happy day when we received word that we had been funded."

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Mrs. Cowen does indeed understand the problems of Indian students, and she is able to help them. She began in a small, isolated office in 1970. Now she has a staff of several people, numerous cooperating schools, and a pleasant well-equipped building which is called the Cross-Cultural Center located at Park Hill on the outskirts of Tahlequah. During these 14 years she has been able to effect many beneficial changes for Cherokee children.

Working with Northeastern State College, Mrs. Cowen helped develop a Teacher Training Program. Course work is developed so that it is possible for a beginning freshman to get a minor in bilingual education. Inservice training introduced veteran teachers to concepts of bilingual and cross-cultural emphasis.

Recognizing that students need a role model, one program has trained bilingual aides who serve in eight schools of the area. These aides, mostly women who are already fluent in Cherokee and have a good knowledge of English, had graduated from high school or had the equivalent GED. The aides were given extensive orientation through the Cross-Culture Center and continued training in workshops there or at Northeastern State. They were encouraged to take college classes and work toward degrees in education.

The Maryetta School Demonstration Project which was mentioned earlier is an example of the innovative help the Center has given in implementing programs to help Cherokee students.

Principal Means had worked for many years with students as a classroom and physical education teacher and as an administrator. He had noticed that students who could not read well, spell well, and speak well usually had poor motor skills. He believed that a program that used physical action to reinforce learning in the affective (concerned with emotions) and cognitive (academic) domains would greatly benefit many students.

Staff members at the Center worked with Maryetta School to write and implement a program in three phases which used pantomimes, charades, sports, games, dances, and gymnastics to teach language arts, music, art, and social studies. Teaching was done in both English and Cherokee, and many materials stressed information about other Indian tribes as well as the Cherokees. A goal of the program was to have the students gain poise and self-confidence and develop belief in themselves and their tribe's worth. The three phases of the program covered grades 1-8. Parents, teachers and administrators were so pleased with the exemplary program that they decided to fund it themselves after the three-year federal program was over.

Valuable as all these programs have been, probably the most influential effort of the Center has been the development of curriculum materials. Teachers, aides, and others involved in the various bilingual programs through the years had written an abundance of curriculum materials.

Trained curriculum specialists at the Center had added to the store. These materials were primarily intended for use in classrooms of participating schools in rural northeastern Oklahoma.

However, because they found that commercial publishing houses had very little to offer of authentic Cherokee Indian-oriented resource materials, Mrs. Cowen and her staff decided to make available the materials to the general public. They got permission from the U.S. Department of Education and began selling the materials at a nominal cost to cover expenses of printing and distributing the materials.

Among their offerings are cassette tapes, filmstrips, paperback and hardbound books on Cherokee language development. It may surprise some to learn that children who speak Cherokee are taught to read and write in that language using the syllabary (alphabet developed by Sequoyah) before they are introduced to English. To spark interest in the reluctant reader, the Center has developed coloring books, paper doll books and even comic books in both Cherokee and English. The coloring books and paper doll books tell interesting facts about Native American culture.

Much of the material is aimed at the teacher who is teaching English as a second language. A basic curriculum guide is available for teachers interested in developing an oral language program in preschool and kindergarten. Emphasis is on practical ways to make learning more exciting and meaningful to Cherokee students.

Social studies materials stress cultural enrichment, based on culture and traditions of the Five Civilized Tribes rather than on the Cherokees only. There are also materials on fashions, foods, sports, history, art, arts and crafts and literature. Emphasis is on stories about and by Cherokee authors.

Gradually these and other Indian Education programs are having an impact. Drop-out rates are down in most schools; more Indian students are finishing high school and going on to post-high school training and making the difficult transition from the isolated world of the rural Cherokee to the faster-paced existence of the late twentieth century.

APPLICATION:

ACTIVITIES:

1. If you know someone who speaks a language other than English, invite the person to visit your class and make a short speech in that language. Do not have a translator present. What was your reaction to not understanding any of the speech? Can you relate to the feelings Cherokee children have when they start to a school in which English is the only language used?

2. Have you ever experienced a feeling of having failed which continued over a period of several days or weeks? How did you cope with this

feeling? If you could relive that experience, would you react differently now?

PERSONALIZATION:

Write a letter to a Cherokee boy or girl who has decided to drop out of school after finishing the eighth grade. Try to encourage him to make a wise decision.

EVALUATION:

Each person should write five questions about the article you have just read. (Be sure you know the answers.) Divide into two teams and play "Stump the Experts on Bilingual Education."

RESOURCES:

Cross Cultural Education Center. P.O. Box 66, Park Hill, OK 74451. Telephone (918) 456-6177.

CREEKS: KEEPING THE BEST OF OLD AND NEW

CONCEPT:

The Creek Nation has kept its heritage alive but is making a place for its people in a high-tech society.

PRESENTATION:

A large mound-shaped building is the first object that catches the attention of visitors when they approach the large Creek Nation Tribal complex just outside of Okmulgee. The second thing noticeable is a tail wind generator that stands beside the mound.

Both the mound and the generator serve practical purposes, but they also seem to symbolize Creek values--retain the best of the old; select and embrace the worthwhile in that which is new.

The circular earth-burned mound is patterned after the earthen lodges built by Creeks along the Okmulgee River in Georgia more than 1,000 years ago. Completed in 1979 and provided with the high-tech equipment one expects to find in any ultramodern office building, the mound houses offices that are important to the operation of the Creeks multimillion-dollar operation including the National Council, Community Health, Education and Comprehensive Planning and Communications. All of these offices exist for one purpose--to upgrade the quality of life for citizens of the Creek Nation.

The wind generator was installed in 1982. It produces electrical power for the Tribal Mound and was made possible through a grant from the U.S. Department of Energy. As a matter of fact, many of the tribe's accomplishments have been made possible by federal grants, though an effort toward self-sufficiency is being made.

Claude A. Cox who is now in his fourth term as principal chief, estimates there are 60,000 Creek Indians in the U.S. and about 40,000 who make their home in the Creek Nation. The Nation, land originally assigned the Creeks when they were removed from Georgia, is in the eastern part of central Oklahoma. Its original 3,081,360 acres were contained in an area bounded on the north by present-day Admiral Street in Tulsa and on the south by the Canadian River. The Nation encompasses counties of Creek, Tulsa, Wagoner, Okmulgee, Muskogee, McIntosh, Hughes and Okfuskee. Parts of Rogers and Mayes counties are also included.

Prior to statehood the Creek Nation operated under a written constitution and code of laws. Okmulgee was the capitol and center of the tribal activities. The elected principal chief and National Council members from the 44 tribal towns guided the Nation.

With statehood, tribal government was dissolved. Tribal land was allotted to individuals; the chief was appointed by the Secretary of the Interior. Creek culture was not emphasized.

In 1970, a public law was passed authorizing each of the Five Civilized Tribes of Oklahoma to popularly elect their principal officer. In 1971 the Creeks chose Claude A. Cox.

At first, Cox carried on tribal business in an improvised office in a bedroom of his home. Then he moved into the Oakdale school building which was renovated for use as tribal headquarters. In addition to the office of the chief, Oakdale housed the Community Health Representatives, the Adult Education Program and the Creek Nation Housing Authority. In 1973, the Nation added Indian Education, an Indian Action program and the Office of the Native American Programs. ONAP was responsible for compiling the Creek Nation Base Studies that has provided statistical information for many tribal programs since. Sixty acres of land were purchased for the building site of the present Tribal Complex. Much of the labor for construction of the Complex was provided by employees of Indian Action, a training program for young Indian men, ages 18-35, who had previously been unemployed or underemployed.

In 1974, the Creek Nation Tribal Complex was completed. Office space was leased to the Okmulgee area BIA and the Creek Nation Housing Authority. Under the Leadership of Chief Cox, numerous new programs have been initiated.

The vigorous, hard-driving chief is half Creek, half white. His grandfather was Samuel J. Haynes, presiding judge of the Creek Nation Court System, 1896-98. Cox came from a family of nine children. When his father died, he was forced to drop out of school to help provide for the family. He worked for 32 years for the Oklahoma Public Service Co., earning his high school diploma through GED studies. He served as president of Union 785, International Brotherhood of Electrical Workers, and held various offices in the Northeast District Indian Conference of the United Methodist Church. These might not seem impressive qualifications for an administrator of a multimillion-dollar operation, but Cox has grown as his nation has grown. He knows his people, cares about them and is ever alert to meet their needs. He credits much of the Nation's success to a progressive council and an efficient staff.

In 1979, the Creeks adopted a new constitution to guide tribal government. The constitution divides powers of government into legislative, executive, and judicial branches.

The legislative branch is the Council, a unicameral body which originally had eight members. The council now has 17 members with two or more from each of the six districts. Representation is based on population.

In the executive branch Cox is assisted by George Miller, second chief, and Gary Breshears, executive director, and by directors of community services, tribal affairs, and human development. They administer programs of the tribal government and organize boards and commissions into decision-making units.

The Creek Nation Supreme Court rules on ordinances of the National Council and on Creek Common Law and interprets the Creek Constitution. The judicial system and its rulings are recognized by both state and federal courts as a legal and proper entity.

District representatives to the National Council are elected every two years; the principal chief and second chief are elected every four years. To vote in these and other special elections, Creeks must be enrolled with the Citizenship Board and registered with the Election Board.

One action of the council has been to open rolls again and to assign a roll number to each person who can provide proof of Creek ancestry. According to a staff member, this action has greatly facilitated record keeping, in the same manner that a birth certificate documents an individual as a citizen of the sovereign Creek Nation.

Agribusiness is Big Business

The Agribusiness Complex is the Creeks' first step toward self-sufficiency. It is located five miles south of Dustin in Hughes County. A 25-year, three-phase plan calls for an agricultural program that will become the hub for the tribe's financial strength.

Currently in Phase One, the 557-acre dairy farm has 200 milking Holsteins. The milk, as well as excess calves, are sold commercially, and all revenue is reinvested into the project. Grain is raised on 1,000 acres of tribal land and processed in a tribally-owned feed mill. Growing their own feed has helped the Creeks to cut operational costs. Future plans call for the processing of milk products on site.

The tribe also operates a commercial cattle project containing 200 head of cattle. Initiated as a cattle upgrading pilot program designed by the Santa Gertrudis Breeders International, this project is expected to expand to the point of eventually supporting a slaughterhouse and meat-packing plant. Livestock bought from individual members as well as those from the tribal herd will be processed into various food and feed products. Eventually, the tribe expects to add a tannery which can utilize by-products of the animals processed at the slaughterhouse.

Many tribesmen are being trained in Agribusiness, and by the time the project reaches Phase Three, it will employ 300 people, not counting those working in activities generated as a result of the Agribusiness project. Annual gross revenues are expected to be in excess of $2,000,000.

Keeping Creeks Informed and Secure

If Indian people are to support tribal activities, they must be kept well-informed about proposals and have an opportunity to provide input. One effort to disseminate information on matters concerning Creeks is provided through the official newspaper The Muscogee Nation News. News is gathered from across the Nation; stories are written; type is set, and the paper is made camera-ready to be printed commercially.

The Nation is also a believer in audiovisuals as a means of informing the citizenry and makes good use of A-V/video production department. Several years ago, an especially fine documentary entitled The Long Road Home was made in the Creek Nation. Though it was not produced by the tribe, the Nation cooperated in the production and received residuals from it. The film which tells the story of the Creeks' removal and settlement in Indian Territory has been a valuable instrument for acquainting many Creeks with their heritage.

Early stories of the Creeks abound in accounts of the Light-horsemen, early day tribal law enforcement officers. The Division of Tribal Affairs has reinstated this security system. Purpose of the modern Light-horsemen is to patrol tribal lands, and protect persons and property on those lands. Patrol vehicles are equipped with two-way radios enabling the security officers to keep contact with other mobile units and with base stations on a 24-hour basis.

Health Services

The Creek Nation owns a 39-bed hospital in Okemah. It serves Indians first, but is the first tribally-owned hospital in the U.S. which serve non-Indians as well. The facility provides inpatient hospital care, emergency room service, intensive care, respiratory therapy, and minor surgery, as well as obstetrics, pediatrics, and gynecology services. It employs about 100 persons, many of whom are Indians with specialized training provided through the Creek Nation Manpower Program.

The Nation also has a 29-foot, self-contained mobile health clinic, two dental clinics (in Okmulgee and Sapulpa), and three medical clinics (in Sapulpa, Okemah, and Eufaula). Each clinic provides services for 1,000 patients monthly. Until these clinics were established, many Creeks had to drive 100 miles for health services.

The Creek Nation was one of four tribes in the nation whose health program was chosen to be shown on Nova, a popular program on educational television. The TV crew visited all the health units and the hospital, and spent several days interviewing staff and patients.

Housing

From 1968 to 1981 the Creek Nation Housing Authority has constructed 1,327 Mutual-Help Homes for families of Indian descent. The Authority has also provided low-income apartments for persons meeting HUD guidelines. Indians have priority in these apartments located in Checotah, Eufaula, Okemah, and Okmulgee. There is also a program of rehabilitation for substandard Indian homes.

Community centers have been built in Okmulgee, Dewar, and Coweta. The centers provide space for library services, language resources, community meetings, and educational and recreational activities.

Education

Chief Cox comments that Creeks have long realized that education is the key to better employment, housing, and general welfare of tribal members. Thus the Creek Nation offers services through programs in general and advanced education, vocational and technical programs, and studies in Creek history, language, and culture.

Education begins early in the Creek Nation with Head Start programs providing service to 3-5 year olds. Centers are located at Yeager and Eufaula. Emphasis is on individual education with materials and equipment provided to help the child progress at his or her own pace and to provide group socialization experiences.

Adults who want to pass their GED to gain high school equivalency may come to classes daily at the tribal complex. The test is administered free when students are ready.

The Higher Education program provides a supplemental grant to Creek Indian students at the college level.

Caring for the Young and the Elderly

Creek concern for the young is shown in the Indian Child Welfare program which helps provide assistance for indigent families with children. Clothing for school and other emergency relief are provided.

The State office cooperates with the Indian Child Welfare office, notifying them when a Creek child is to be adopted or placed in a foster home. The Creek Child Welfare officials find a Creek family who is willing to accept the child.

Ranking equally with education for the young is the Creeks' care for the elderly. One of the latest efforts in provision is the Elderly Lunch Program. A complete kitchen has been set up at the tribal complex to improve the nutritional status of the Indian elderly. Lunch is served weekdays free of charge to those who are 65 or older. Others may eat for $3.

During the lunches, the elderly have an opportunity to become better informed on programs which affect them such as legal rights, nutrition, and social services.

For the disabled, Meals on Wheels is an option. All menus meet the health, religious, cultural, and dietary needs of eligible older Indians as determined by a questionnaire circulated among them.

The Creek Nation operates a 100-unit Elderly Housing Project which is located just north of the Tribal Complex. The housing is located on an 11-acre tract and was built at a cost of $2 million. It accomodates persons above the age of 55 and those who are physically handicapped. Recreational activities and arts and crafts are provided.

Legal services for the elderly are offered by the Office of Justice paralegal staff. Persons who are one-half Creek blood quantum or who have restricted land may also use these services.

Plans for the Future

Creeks have come a long way in the past 12 years, and they have more ambitious plans for the future.

A Readi-Mix Concrete plant will open soon. It will provide concrete for the tribal construction company and will also sell to other construction companies.

A bingo facility which will seat 1,200 will be constructed on tribal-owned land in Tulsa. The facility is considered a good investment since the tribe is not investing money in either the building or its operation but will collect a percentage of returns.

An Omniplex Sports Center is currently under construction. Already space has been provided for the Creek Nation Rodeo which has been in operation for 10 years and for the Indian National Olympics which bring young performers from across the U.S. When completed the complex will have four softball diamonds, tennis courts, baseball fields, a health spa, a concert hall and other activities within the 55 fenced acres.

Chief Cox is convinced that tribal ownership of land is the key to future progress. He has reversed the leasing of tribal lands at below-market value, and when possible he has encouraged the tribe to buy more land. Creeks now own 5,500 acres of land within the Nation's original boundaries.

In his "State of the Muscogee (Creek) Nation" address to the National Council in January, 1983, Cox stated that the Nation now has more than $15 million invested in interest-generating accounts. Of that amount $2,251,154 represented interests accrued during the last fiscal year. The annual budget amounts to about $20 million.

One of the accomplishments Chief Cox prizes most is the Certificate of Conformance for Financial Reporting from the Municipal Finance Officers Association. The tribe became the first government unit in Oklahoma and the first tribal government in the U.S. to be so honored. The tribe has won two such awards.

"I guess the $75,000 annual expense for auditing of our accounts is worthwhile," comments Cox. "Our records are in good shape."

Despite economic problems on the national level, the Creek Nation is, Cox says, in good financial condition. He predicts "with continued effective leadership, competent management, and citizen support, we will hold our place as the most productive tribal government in the United States today."

Traditionally, Indians have the reputation for being noncompetitive. Cox apparently doesn't mind failing to conform to the traditional role, for he is fiercely competitive when it comes to helping his people have a better life.

APPLICATION:

ACTIVITIES:

1. Secure the film The Long Road Home and view it. Why do you think it would be valuable in teaching Indians about their heritage?

2. View the Nova TV program which featured the Creek health program. What do you see about their program that is outstanding?

3. Write a paragraph in which you explain why you think the tribe is making an effort toward self-sufficiency.

PERSONALIZATION:

If you were chief of a tribe or the leader of a group of people of approximately 40,000 members who had no form of government, no industry, and no social services, try to imagine what programs you'd implement first. Make a list of the 10 most important things you'd do to get your nation on its feet.

EVALUATION:

Take a short quiz to see how much you learned about the modern Creek Nation:

1. Compare the government of the Creek Nation today with that in its days immediately after statehood.

2. Describe services available to these people:

    a. Those who are sick
    b. Indian children
    c. The elderly
    d. Those needing proof of citizenship
    e. The unemployed
    f. The uninformed

RESOURCES:

Cox, Claude A., Okmulgee, OK

Morris, John W. (with Charles R. Goins and Edwin G. McReynolds) Historical Atlas of Oklahoma. Norman, OK: University of Oklahoma Press.

Retrospect 1982-1972, a brochure prepared by Creek Communication Dept., P.O. Box 580, Okmulgee, OK.

SEMINOLE - ESTE CATE
(SEMINOLE - "RED MAN")

CONCEPT: The Seminole Nation has suffered much strife: Who? Where? What is their future?

PRESENTATION:

Who Were the Seminoles?

As many of the tribes of the time were made up of small remnants of other tribes, so were the Seminoles. The language spoken was the Muskogean, also spoken by the Creeks. At one time the Seminoles were part of the group known as the Lower Creeks, living in Georgia and Alabama. Around the year 1750, because the Creek Council voted to return the slaves who were living in Creek country to the plantation owners who claimed them, the Lower Creeks withdrew and moved into Florida, taking the blacks with them. The blacks, who were called Freedmen, were given the right to form their own communities and govern themselves under the protection of the Lower Creeks.

In return the blacks paid tribute to the Indians by way of produce and livestock, much as the serfs had done in Europe.

The Creek called this group of runaways, Seminoles, which meant "the ones who broke away." With other groups in Florida, such as the Hitchite, Cheaha-Alabama, Yuche, Mobile, Pensacola, Nachez, Ocheese, Mikusukey, Clush and Apalache, the Seminoles became a loosely knit organization called the Seminole and were recognized as a separate tribe in 1775 by the federal government.

Indian Removal Act

The subject of Indian removal had become a national issue by the time Andrew Jackson became president in 1829. His earlier proposal to drive all of the Seminoles out of Florida was inspired largely by his strong personal feelings against the Indians, and as more and more settlers moved into the territory, the removal policy gained popular support. After the United States purchased Florida, Americans felt they were entitled to the choice lands the Indians held.

In 1829, the Legislative Council of Florida decreed: "The presence of the Seminoles on this tract of land has seriously impeded the settlement of the best part of Florida."

On May 28, 1830, Jackson signed the Indian Removal Act. It decreed that all Indians still living in the southeastern part of the United States were to be transplanted to Arkansas Territory.

The Indian Removal Act in 1830 was the final action to remove the Indians to the land west of the Mississippi River which had been purchased from France and was known as the Louisiana Purchase.

Delegation Goes West

The first treaty with the Seminoles is known as the Treaty of Paynes Landing, in 1832. By this treaty the Seminole Council agreed to send some of its members to look at the land allotted to the Creeks. The inspection team selected for the journey into Indian Territory of the West included six chiefs; five of these were John Blunt, Holata Emathla, his son Charley Emathla, Ottee Amathla (Jumper), Foke Luste Hadjo (Black Dirt), and a Negro named Abraham who was to represent the Negroes. This man, a runaway slave, was paid one hundred dollars for his services as an interpreter for the Indian delegation. While pretending to be working for the best interests of his people and the Indians, Abraham had actually accepted a bribe from the white people to use his influence in getting the Indians out of Florida. The delegation on their return to Florida, stopped at Fort Gibson where a commission representing the Federal Government was in session. Meeting with this commission, the Seminoles agreed to sign a paper stating they had found land that they thought would be suitable for the tribe, and they would report to the council when they returned home. What they actually signed was a treaty agreeing to give up all their land east of the Mississippi River and to move to the present state of Oklahoma. This was known as the Treaty of Fort Gibson (1833).

Indians Resist

On the return of the inspection party, there was much dissension among the Indians. When they returned and it was made known to the Seminole Council that they would have to give up their land in Florida and move within three years, as the treaty provided, the leaders repudiated the treaty. They claimed that the land searchers had no right to make such a treaty, but the United States Congress ratified the treaty over the protest of the Seminoles and preparations were made for their removal.

Osceola

The Seminoles, under the leadership of a young war chief, Osceola, refused to honor the treaty and withdrew into the Everglades of Florida in an attempt to stay in their home country. The resulting war was called the Second Seminole War and lasted from 1836-1843. It was the most costly Indian war fought by the United States Government. The cost was over $15,000,000 and over 1,500 United States soldiers were lost. The outcome was inevitable. The Seminoles were rounded up, a few at a time, put aboard ships at Tampa Bay, shipped to New Orleans, and there they were transferred to river boats. They went up the Mississippi to the Arkansas River and up this river to Fort Gibson where they disembarked.

About 300 Seminoles were not captured and although the Florida Militia was commanded to hunt them down with dogs, they eluded capture. From that 300, today there are approximately 3,000 Seminoles who live on three reservations in Florida. The removals and the war that preceded, cost about 1,000 Seminole lives or about one-third of the tribe.

Formation of the Seminole Nation in Oklahoma

For nearly twenty years, the Seminoles refused to live with and under the Creek government, but in 1856, a treaty was made with the Creeks, and the Federal Government gave the Seminoles their first Seminole Nation in Oklahoma.

This nation, recognized as an independent nation within the United States and under its protection, consisted of the land between the South Canadian River and North Canadian River bounded on the east where the present city of Tecumseh now stands, and on the west by the western boundary of the United States, which was the 100-degree meridian.

The Seminoles, under the leadership of Chief John Jumper, moved to their new nation and established a community known as the Green Head Prairie. A council house was located about two miles north and two miles west of the agency. After this settlement was made and the homes were well-established, the War between the States erupted and the Seminoles as well as other members of the Five Civilized Tribes, took up arms and fought one against the other.

War Between the States

Under the agreement made with the Federal Government, the Seminoles were to be protected from outside invasion, but with the rumors of war, and before any battles were fought, the Government withdrew all its forces, leaving the Indian Nations unprotected from invasion from the South.

About one-third of the tribe, under the leadership of Big John Chupco, voted to remain loyal to the Union and they proceeded to move to Kansas. The first skirmishes of the war took place when these Seminoles, along with other tribal members who favored the North, fought three engagements to reach help in Kansas.

The remainder of the Seminoles under John Jumper, joined forces with the Confederacy and with civilians living in camps south of the Red River in Texas. The soldiers, with Colonel Jumper as their leader, fought under the command of General Stan Watie.

War Ends

The war devastated Indian Territory, and when it came to an end, the Five Civilized Tribes were forced to give up their claims to all their land in the western half of what is now Oklahoma.

Seminole Nation Sells All Land

In 1866, the Seminoles were required to sign a new treaty. This treaty made certain provisions that required the Seminoles to sell all of the Seminole Nation to the United States at the rate of fifteen cents per acre; to free their slaves and give them tribal rights; to give right of ways to the railroads; to make peace among themselves and with other tribes; to help organize a state made up of the Indians in Oklahoma; and the Seminoles were allowed to buy land sold by the Creeks for a price of fifty cents per acre. This new land was the Second Seminole Nation and lasted from 1866 to 1907. This consisted of 200,000 acres and is the present Seminole County with the addition of 25,000 acres that the Seminoles later bought from the Creeks.

A New Capitol City

With the signing of the Treaty in 1866, the government commissioned Elijah Brown to bring the Northern Seminoles back to their new nation and set up a new capitol city. He chose as the site for the new capitol the present city of Wewoka. Seventeen years earlier, a Freedman leader, Gopher John, had made a temporary settlement on the north bank of the Wewoka Creek. They had given the name Wewoka, "Barking Waters," to the settlement because of the noise made by the small falls located just east of the settlement.

In 1866 a trading post was built, and in 1867 the first post office was commissioned with Elijah Brown named as the postmaster.

Election of Chief

This was a period of adjustment; and as both the north and south factions of the tribe returned to this settlement, there was some friction at first. The government recognized Big John Chupco as the chief of the Seminoles, although the majority of the tribe followed the leadership of John Jumper. As soon as the tribe was allowed to elect its own chief, John Jumper became the chief. Chief Jumper had organized the Spring Baptist Church and felt he needed to spend his time in church work, so he resigned as chief and his son-in-law, John F. Brown was elected chief.

Governor Brown, as he was called by the tribal members, was the son of Dr. John Frippo Brown who had served as the tribal physician on the move from Florida. Upon arriving in Indian Territory, Dr. John Brown married a Seminole girl, Lucy Graybread, and John F. Brown was the oldest child of their marriage. Governor Brown was well-educated and was successful in keeping the peace within the tribe. The Seminoles began to enjoy a period of peace and prosperity.

Progress and Education

In 1869 a progress report was made on the tribe. At this time it was reported they had on hand over 10,000 fence rails, 120,000 bushels of corn, 2,000 head of horses, 4,000 head of cattle, 8,000 head of swine, all valued at $184,000 with crops valued at $48,000. The total population of the tribe was 2,105. This included the Freedmen who made up two of the Seminoles' fourteen bands.

The tribe believed that its members should be educated, so schools were erected to that end. The first school founded among the Seminoles was established in 1843 and was called Oak Ridge Mission. This school was sponsored by the Presbyterian Church. The leader of this school was John Bemo, a young Seminole man who was the nephew of the Florida war chief, Osceola.

This school was abandoned before the Civil War and was replaced by another Presbyterian school called Ramsey Mission, located three miles north of Wewoka.

In 1880, a school for girls was founded about three miles west of the present town of Sasakwa. In 1892, a boys school was built three miles south and two miles west of the present city of Seminole. This school was known as the Mekusukey Mission for Boys. In 1893, the Sasakwa Girls School was united with a new girls boarding school called Emahaka Mission, located five miles south of Wewoka.

Government of the Seminoles

The government of the Seminoles was built upon the traditional form that had been used in the tribe for generations. Each band elected representatives to serve on the Seminole Council. In Florida, the total number of bands was thirty-five, but after the move, this had been reduced to twenty-five. After the Civil War, the bands were continually reduced until there were only fourteen by statehood.

The council selected two of its members as candidates for chief. On the day of election, the two candidates would take their place in the main street of Wewoka and the legal voters would line up behind their choice of candidates. The one who had the most in his line was elected chief for four years.

The Light-horsemen

The council served as the court with the chief acting as the judge. The laws were enforced by the Light-horsemen who were the appointed law enforcement officers. This body consisted of two officers and eight Light-horsemen. When a criminal was apprehended, he was brought before the court and if found guilty of a minor crime, was sentenced to twenty-five licks across the bare back with a six foot hickory switch. If the prisoner was tried for a second offense, the punishment was doubled. There were no jails, so when a prisoner was waiting for his trial or punishment, he was handcuffed to a tree.

If it was a major crime such as murder, the punishment was death by the firing squad. In such a case, the offender was allowed to go free on his word that he would return in time for his punishment. At no time did a Seminole convicted for murder fail to return to face his executioners.

First Written Code of Laws

In 1902 the council drew up and passed a code of laws for the Nation. These were the first written laws governing the Nation.

The land was all tribal land and was owned in common. Any member of the tribe could use any land that was not already in use, and as long as he lived on the land for all purposes it was his. If he left for a period of three years, the land would be returned back to the tribe and anyone could take possession of it for his own use.

Railroads Brings More Non-Indians

With the coming of the railroad, more and more non-Indians came into the Nation. At first these intruders were forced to pay a noncitizen fee of fifty cents per month. Many Indian families would bring white families to sharecrop their land and in this way the Indian had very little work to do.

As time went on, the white population outnumbered the Seminoles. Although the whites were not citizens and could not own land, vote, hold a political office, or attend Indian schools, they continued to come in. Soon they started to demand that the United States Government do away with the Five Nations so that the Indian land could be joined with Oklahoma Territory to make a single state.

Curtis Act

On June 28, 1898, the Curtis Act provided that all residents of Indian Territory would be placed under federal laws, doing away with the Indian laws and courts. It also gave the noncitizens the right to vote and provided for free public schools.

Dawes Commission

In 1893 the Dawes Commission was created and this commission negotiated the Atoka Agreement on April 23, 1897. This was the agreement made between the Choctaws and Chickasaws, giving up their tribal governments and agreeing to individual allotments of land. The Seminoles followed in 1898 and the Creeks and Cherokees in 1901. All tribal governments were to cease operations in 1906 and preparations were made for Indian Territory to be joined with Oklahoma Territory to form the State of Oklahoma.

The Seminoles, as well as the other members of the Five Civilized Tribes, were placed on a tribal roll and from this roll the individual members were given allotments of the tribal land.

Thus, the Seminole Nation came to an end, but the Seminole tribe continued to exist and at the present time, the same forum of government is in operation, based upon a written constitution that was adopted in 1969. The council is made up of three representatives from each of the fourteen bands. The chief is elected for a period of four years and the election is held by a secret ballot.

Currently the Seminole tribal offices are located on the Mukusukey Mission grounds south of Seminole. Wewoka is the capitol of the Seminole Indian Nation in Oklahoma.

APPLICATION:

ACTIVITIES:

1. Review the history of the Seminole Nation. Note that they are proud of the fact that the Florida segment never surrendered to the United States Government. Do you see evidence that the Oklahoma Seminole admire them?

2. Write a paragraph on the type of law you would provide for your people based on the information given about the Seminoles.

3. Osceola was considered a great leader among the Seminoles and other tribes. Osceola achieved greatness and lasting fame and respect not only among the Seminoles, but among his enemies as well because he fought for principles he thought were just and right for his people. What characteristics and qualities must a person possess to be a great leader? Why are these characteristics and qualities important?

PERSONALIZATION:

If you were the person who was to bring a nation together and make it strong, what are some suggestions you would offer?

EVALUATION:

Show that you gain meaning of words by context clues. Write a definition for the following words based on the way each is used in the article on the Seminoles. Check yourself by using a dictionary.

1. remnants
2. impede
3. dissension
4. repudiated
5. reservation
6. allotment

RESOURCES:

Bland, Anna. Creek-Seminole Indian Education Facilitator, State Department of Education.

Peithman, Irvin M. "The Unconquered Seminole Indians," Great Outdoors Association, St. Petersburg, Florida.

Seminole Nation Museum, Wewoka, OK.

CHECKING WHAT YOU'VE LEARNED--SEMINOLES

Name______________________________

Place in the blank at the left the letter of the answer that best completes each of the statements below.

____1. The word "Seminole" means (a) brave (b) unconquered (c) hostile to the white man (d) run away or broken off.

____2. Seminoles are closely associated with another of the Five Civilized Tribes--(a) Cherokees (b) Chickasaws (c) Choctaws (d) Creeks.

____3. After they left the main tribe, the Seminoles located in (a) Florida (b) Georgia (c) Alabama (d) Oklahoma.

____4. The white colonists and the Seminoles disagreed about (a) hunting grounds (b) runaway slaves (c) language (d) trade.

____5. The "Indian Removal Act" in 1830 attempted to move all the Five Civilized Tribes to (a) Florida (b) Indian Territory (c) Georgia and Alabama (d) Louisiana.

____6. The second Seminole War came about because of (a) the "Indian Removal Act" (b) Seminole's sheltering of runaway slaves (c) both a and b.

____7. Today the Seminole Nation of Oklahoma occupies land which once belonged to (a) the Creek Confederacy (b) the Creek Nation (c) the Cherokees (d) the Choctaws.

TRUE OR FALSE: Place a + in the blank at the left if the statement is true; place 0 if the statement is false.

____8. The Creek Confederacy united 37 towns to fight the Cherokees and to resist European invaders.

____9. All the people of the Creek Confederacy spoke the Muskoghean language.

____10. Seminoles were pleased with the "Indian Removal Act" and cooperated willingly with the U.S. Government.

____11. The Seminoles in Florida were farmers.

____12. A Seminole delegation was sent to Indian Territory to approve lands to be assigned to them.

____13. All Seminoles were removed from Florida by 1849.

____14. Some Seminoles never surrendered to the U.S. Government.

____15. No Seminoles make their home in Florida today.

EDUCATION AMONG THE FIVE CIVILIZED TRIBES

CONCEPT: Education is a top priority among Indians of the Five Civilized Tribes.

PRESENTATION:

Though at the time Europeans discovered the various Indian tribes of North America, there were no schools, it must not be supposed that there was no education. Each child was taught the legends and stories concerning the Great Spirit and the supernatural. The children began early an education process that would last all their life as they mastered the practical skills necessary to sustain life for themselves, their family, and their tribe.

The Old Ones did much of the teaching. When a man grew too old to hunt or fight, he sat by the fire and taught the young boys of the tribe the necessities for survival, and he instilled the values of the tribe in the young. The direct responsibility, however, rested with the child's uncle--the maternal uncle, usually, to supervise the boy's education.

Girls were taught by their maternal aunts or by revered old women of the tribe. Of course, they learned much by observation, and by taking on small tasks when they were very young, they gradually assumed more responsibility for the domestic side of life.

Because they coped with an environment that was often harsh and unforgiving, Indians learned well to work in harmony with nature, and their education was a lifelong process.

Not much has been written about education of Indians before 1800. Since the tribes we have come to refer to as "civilized" had so much contact with the white man and took on so many of his ways, we can assume that a few of the Indian youths may have been taught literacy skills by white people with whom they came in contact. It must be remembered, however, that not many ordinary people in the U.S. could read and write prior to 1800.

We have accounts after 1800, however, of an influx of missionaries into Indian communities. These missionaries, under sponsorship of several denominations, came for the purpose of educating the people, teaching them about Christianity, and raising their standard of living. (The standard, of course, was the white man's.)

Missionaries such as Cyrus Byington, Alfred Wright and their coworkers helped the Indians to make amazing progress within a period of 30 years they educated many youngsters, improved farming methods, and taught spinning and weaving skills to women of the tribes. In short, because they had an intelligent and eager group of learners, these missionaries transformed the Indians into a progressive people who understood the value of formal education for their young.

In 1820 Choctaws appropriated $2,000 annually for a period of 16 years to support an academy in Scott County, Ky. for the purpose of providing academic and manual training for their youth. Four such schools were established prior to Choctaw removal to Indian Territory.

Missionaries accompanied the tribes on their westward Removal journey, and among their first tasks was that of reestablishing schools. Adults as well as children were encouraged to become literate, and there are accounts of "Saturday Schools" in which the entire community came together to further their learning. Indians are aware even today of the debt of gratitude they owe these selfless missionaries who received very little in material rewards. An account is given of a Mrs. Hotchkiss, the wife of a missionary. She taught Indian children for a period of nine years and was paid a total of $5 for her efforts.

So highly did the tribes value education, that as soon as they were settled in Indian Territory, they began establishment of schools to supplement efforts of the missionaries. The Choctaws spent $6,000 to construct 12 log buildings, to buy books, and to pay teachers.

Not much is known about schools among the Seminoles during the first years after relocation, but the other four tribes used some of their money from sale of their Eastern lands to set up complete school systems.

Elementary schools were neighborhood schools, much like the non-Indian schools of that time in adjoining states. The schools varied in quality depending upon abilities of the teacher.

Secondary schools were boarding schools, and each tribe had several. For the most part, they were good schools with highly-qualified faculties. Some tribes paid the expenses of a select group of young people so they could attend universities in the East. During the period from about 1840 until the Civil War, it has been said that a higher percentage of Indians than whites were literate. There was still much illiteracy, but every tribe had books and newspapers printed in its own language.

Development of the Cherokee alphabet by Sequoyah, George Guess, had a nearly miraculous result of making most of his people literate in a period of only a few months.

Indians suffered much deprivation during and after the Civil War. Most schools were closed. As soon as possible, however, the tribes reopened their schools. For example in 1867, the Chickasaw Nation Tribal Government opened 11 neighborhood schools, and in 1876, the tribal legislature adopted a law which increased the number of elementary schools to 23. Seminaries and academies which had been closed because of the War were also reopened.

With individual land allotment in the late 1800's, the tribes lost control of their revenues and their schools. The Secretary of the Interior assumed responsibility for school management. He appointed a Superintendent for Indian Territory with a supervisor for each tribe except the Seminoles.

Prevailing philosophy of education then was that Indian youth should be given manual training rather than "an excess of book learning." The majority of Indians at that time could read and write, and non-Indians considered that enough of an accomplishment. Many of the Indian teachers were replaced with outsiders who knew little of Indian or Territorial ways.

Councils of each of the Indian tribes objected to this usurpation of what had been their responsibility, but the Five Tribes Act of 1906 gave them even more cause for concern. For the first time, Seminoles were included. Now non-Indian children paid tuition to attend Indian schools.

Any community which wanted a school could build one--usually a log cabin. The Department of the Interior would provide a teacher. Indians and whites attended school together. Separate schools were maintained for Negroes.

Indian funds which were being held in trust by the U.S. Government were used to support the schools, and the Indians believed--probably with justification--that they were paying for the education of non-Indians as well as for their own young people.

The tribes still maintained boarding schools, paying them out of tribal funds.

In 1909, two years after Oklahoma became a state, all the rural schools were taken over by the state government. Twelve of Oklahoma's 24 boarding schools for Indians were abolished; the other 12 received some renovation.

Now the situation was reversed. The government paid tuition for Indian children to attend schools, but payment averaged only about 12 cents a day per student, and non-Indian teachers were often unenthusiastic about pupils who did not speak English and, the teachers thought, showed little inclination for learning. Bad roads, poverty among Indian families, and a growing distrust for the "white man's way" kept many Indian children out of schools. A 1910 census showed less than 1/3 of school-age Indians were in regular attendance.

Boarding schools continued to exist with mixed results. Some apparently were very good with caring, dedicated teachers, adequate supplies and equipment, and they did an excellent job in educating Indian youth.

A primary criticism of the boarding school is that children were not allowed to speak their native language. As soon as Indian children enrolled in schools, they donned the standard uniform dress of the school and the boys got a "white" haircut. They were warned that they would be punished if heard speaking any language except English. This rule resulted in the loss of a tribal language for many Indians.

Interview with a Teacher at an Indian Boarding School

Ada Oliver Sullivan who was a teacher at Mikasuki Academy from about 1918 to 1927 gives a good picture of the boarding school at that time.

Mikasuki was originally organized by the Bureau of Indian Affairs for Seminole and Creek boys. A sister academy, Emahocka, was located near Wewoka and accommodated girls. Emahocka closed, and Mikasuki became coeducational.

The school had a staff of 20, and though it could accommodate up to 100 students, enrollment was usually kept between 80-90. The school was almost self-sufficient. Students raised meat, vegetables and dairy cattle which supplied all their milk, butter, and cheese. Since it was a boarding school, all teachers and employees lived on campus. Mrs. Sullivan remembers her life there as an idyllic existence, despite being on call 24 hours a day.

Mrs. Sullivan, still a teen-ager herself when she began teaching, was responsible for "adult primary" during her first year there. Her students were in the first grade and knew no English, but many were older than their teacher. However, in a few years these students married or found employment, and her students henceforth were six years old.

Teachers were supposed to speak only English, and children were not allowed to speak Seminole during the nine school months.

By the time Mrs. Olive left in 1927 enrollment was down, and there was talk of closing the school. It burned a few years later after it was no longer in use. The site of Mikasuki school is now the offices of the Seminole Tribe.

Decline of the Boarding Schools

Though enrollment at all the boarding schools declined drastically after 1932, many adult Indians in Oklahoma have good memories of growing up in an Indian boarding school. Many were taught a trade which became their livelihood as an adult.

Mrs. Sophia Perry, Stonewall, grew up in a boarding school as did her mother before her. In her mother's day, the schools emphasized such things as ballet, art, music--both participation in instrumental music and appreciation of classical music. The curriculum then was what one would expect to find in an expensive private school for young ladies. There was much emphasis on refinement and social graces.

Mrs. Johnson attended Carter School near Ardmore. Students had academic work for half a day and vocational or domestic work for the other half. All the girls learned to sew, keep house, milk cows, and to do other home and farm-related chores. She hated it then, but as an adult Mrs. Johnson says she has often been glad for her training in practical things.

Through the years, more and more of the boarding schools closed. Now only two actual boarding schools exist. They are Riverside at Anadarko and Sequoyah at Tahlequah. Indian students from all over the U.S. can attend these schools which are maintained by the Bureau of Indian Affairs.

Some dormitories still exist for Indian students who, for one reason or another, cannot live at home. These students, however, attend nearby public schools. Until 1984, the dormitories at Eufaula, Jones Academy at Hartshorne, and Carter Seminary at Ardmore were maintained by the Bureau of Indian Affairs. Beginning with the fall session of 1984, the dormitories will be operated by tribal contract. Chickasaws will operate Carter; the Creeks, Eufaula; and Choctaws will maintain Jones Academy.

Today most Indian young people attend public schools. Through the years schools have continued to receive additional funds for the education of Indian students. Probably the best known assistance is the Johnson-O'Malley fund. The bill for this help was passed in 1937. Until 1947 these funds were managed by the Bureau of Indian Affairs. From 1947 until recently the State Department of Education has contracted with the BIA to assist schools in planning and administering programs for their Indian students. Now many tribes contract with BIA and operate JOM programs in cooperation with the public schools.

At first, Johnson-O'Malley was referred to as the "free lunch program for Indians", and for many years that was the extent of JOM's help. In 1967, however, the program changed. Area coordinators were hired; the Office of Indian Education became a part of the State Department of Education which was committed to providing better education for Indian youth. Goals were to provide both academic and vocational training to help the Indian young person compete in a non-Indian world, to build pride in cultural heritage, and to acquaint non-Indians with Indian culture.

A major undertaking of the Office of Indian Education during the past 10 years has been that of developing curriculum guides in Indian studies. Sam Homan, Director of the Office of Indian Education, believes Indian studies should be an integral part of every curriculum.

An experiment with which the OIE has been involved has been that of the paraprofessional counselor--the home-school aide. The home-school aide is always of Indian descent, and often speaks a tribal language as well as English. He or she must have a high school diploma or a GED certificate. The home-school aide serves as a liaison between the school and the Indian community, and is often able to reach Indian families in ways that might be impossible for an Anglo counselor.

The home-school aide receives training sponsored by the OIE during the summer at one of the state universities. Many paraprofessionals have received their introduction to higher education during these sessions and have gone on to enter teacher training. Many JOM employees have thus been given an opportunity for upward mobility.

The JOM program also provides Indian counselors, special teachers, leadership training for students, as well as materials and equipment to enhance Indian education. Many Indian students who might have dropped out of school have received the encouragement and help to continue their education as a result of JOM. Thus far, tribes who have contracted to administer JOM seem inclined to follow the guidelines established by the state Office of Indian Education.

Title IV-A came into existence in 1972 with creation of the Office of Indian Education as a part of the Federal Department of Education. This program provides funding for education of Indian students, but it reaches a larger number of young people because no specific blood quantum is required to qualify as Indians. Instead, the participants must regard themselves as Indian and be recognized as Indian by the tribe in which they claim membership. (JOM participants must be 1/4 or more Indian blood quantum.) Title IV has provided a variety of programs for educating and enriching lives of Indian students.

Both JOM and Title IV-A have Indian Parent Committees who provide input in planning and implementing Indian Education programs in the local school district. Use of culturally-related materials is stressed in both programs. Indian Youth Councils, leadership training, and special interest classes have given Indian young people new pride in their cultural background and have led non-Indian students to a greater understanding of an additional rich culture that exists in their own community.

Any young Indian persons who want to go to college or receive any sort of post-high school training can have most, or all, their expenses paid through the Higher Education program administered by their tribe. Greater opportunities than ever before are available to young Indians.

Education ranks as a major priority among each of the Five Civilized Tribes. Whether it is at-home visits for Early Childhood Development, a program in which educational toys and parenting training are provided, Head Start programs for three and four-year olds, support of public school programs, academic and vocational training for adults, or nutrition education and social enrichment for senior citizens, the tribes play a vital role in educating their people.

Like their ancestors of old, tribal leaders emphasize that the wise person never stops learning, and the tribes have assumed responsibility for planning and implementing programs as well as for supporting the public school and higher education.

APPLICATION:

ACTIVITIES:

1. Restate in your own words what you feel is the general "philosophy" of education among the Five Civilized Tribes.
2. List the many ways the tribes are involved in the education of their people. Invite one of the teachers or directors from the various programs to come and discuss their educational programs with the class.
3. JOM and Title IV-A Indian programs are now set up to benefit Indian students. Invite a resource person from the tribe or from the State Department of Education, Indian Education Section, to tell your class more about JOM and Title IV-A programs and why they are set up specifically for Indian students and why these programs are not "free hand-outs" as many people believe.

PERSONALIZATION:

How are you personally helped by your family, your tribe, or the state or federal government? (Example: U.S. is one of the few countries in which public education is required of all young people through age 16.)

EVALUATION:

Check your knowledge of Indian Education by taking the test on the following page.

RESOURCE:

Childers, Gary. Public Information Office. Chickasaw Tribal Headquarters, P.O. Box 1548, Ada, OK 74820.

Debo, Angie. And Still the Water Run. Princeton, NJ: Princeton University Press, 1972.

Foreman, Grant. The Five Civilized Tribes. Norman, OK, University of Oklahoma Press, 1934.

Milligan, Dorothy. The Indian Way: Seminoles. Wichita Falls, TX. Nortex Press, 1977.

TESTING YOUR KNOWLEDGE: INDIAN EDUCATION

If the statements below are true, place + in the blanks at the left. If statements are not true, place 0 in the blanks.

Name______________________________

____1. Schools for Indian children were already in existence when Europeans came to North America.

____2. Indian youngsters were completely uneducated until they came under the influence of the white man.

____3. The brother of the Indian child's mother was the person who was usually directly responsible for the child's education.

____4. Many old people were teachers in ancient Indian cultures.

____5. Missionaries became a vital force in education of Indians after 1800.

____6. Missionaries concentrated on preaching and teaching children who were under 12 years of age.

____7. Missionaries accompanied Indians to Indian Territory.

____8. The Five Civilized Tribes made no effort to establish schools in Indian Territory.

____9. Indian elementary schools were much like those of non-Indian schools in adjoining states.

____10. Development of the Cherokee alphabet by Sequoyah had the result of making most Cherokees literate within a few months.

____11. In order to attend a secondary school (grades 7-12), Indians had to attend boarding schools.

____12. Boarding schools were concerned with preserving Indian heritage and encouraged use of the Indian language.

____13. The Civil War did not affect Indian education.

____14. When individual land allotments were made, Indians lost control of their schools.

____15. With passage of the Five Tribes Act of 1906, non-Indians were allowed to attend Indian schools.

____16. Indian funds which were held in trust by the U.S. Government were used to finance their schools.

____17. When Oklahoma became a state, all Indian boarding schools were abolished.

____18. Two boarding schools are in existence in Oklahoma today.

____19. Jones Academy and Carter Seminary are boarding schools on whose campuses all 12 grades are taught.

____20. A student must be 1/4 or more Indian to participate in either JOM or Title IV-A Indian Education programs.

REVIVAL OF ANCIENT CRAFTS

CONCEPT: Today there is a revived interest in ancient crafts of the American Indians.

PRESENTATION:

Among all the Five Civilized Tribes there is an interest in keeping alive some of their ancient crafts. Each tribe has one or more centers in which both men and women craftsmen recall--and sometimes update--the old ways to produce beadwork, handloomed fabrics, pottery, and basketry. Dollmaking is getting much attention; stuffed figures, carved apple dolls as wrinkled and picturesque as the Old Ones, and cornshuck dolls are created. In some areas there is an interest in use of the old-time "natural" dyes. This chapter attempts some simple how-to instructions for those interested in trying their hands at these crafts.

Loom Beading

Bead looms are used for making belts, bolo ties, and necklaces. The loom should be about 2 1/4 inches wide and about six inches longer than the longest bead object.

Knife cuts are made in the two wooden end pieces, and the warp (crosswise) threads are placed in the knife cuts. The cuts should be about 1/16 inch deep and about 1/8 inch apart. To eliminate eye strain, the loom may be painted a dull black.

To begin beadwork, the loom should be threaded with the warp threads. Each thread is fitted into a knife cut, and the ends are tied to a screw in the center and about an inch from the bottom of the wooden end piece of the loom. Linen thread makes the best warp. The thread should be well waxed with beeswax. Usually a loom is threaded with an even number of warp threads so that an uneven number of beads will be in the finished product. Use a double warp thread on the edges.

Experienced beadswomen design as they go, but beginners usually work out their design on beadwork graph paper, using colored pencils to make the design. It is wise to begin with a simple, repeating design.

To begin, start in the middle and work toward the ends. Use a No. 60 linen weft thread and weave through the warp threads, putting the number of beads onto the weft thread that the design calls for. It is important, of course, that the beads be of uniform size. One can buy beads in sizes varying from tiny seeds to those that are nearly an 1/8 inch in diameter. The tiny beads are more intricate and delicate.

To make the rosette or center of the necklace or bolo, a thin piece of leather or heavy canvas is placed on a wood stretcher. (A small embroidery hoop may be used.) Usually the design is drawn on the backing.

The beadswoman does applique stitch beading. She takes a thread of beads and sews it to the cloth by catching the beading thread between every second or third bead.

Dyes

Indians of not so long ago made their own dyes from plants they found in the woodlands. A group of Spiro women who are active in the Spiro Council of Choctaws have experimented with dyes from plants in their area. Their guide was Swanton's Social and Ceremonial Life of the Choctaws.

Among the dyes they used were the puccoon or "coon" roots to make a yellow dye; walnut for deep, dark brown, and maple roots for a pretty purple. Traditionally, cane to be used in making baskets was dyed with these root dyes.

Roots for dye are gathered in the fall after the sap goes down. They are boiled until the liquid is heavily concentrated; then the dye is strained and stored for future use.

Apple Doll

Apple dolls with their wizened, lifelike faces are favorites with craftsmen and collectors. They are real works of art--no two are alike. Dressed in authentic tribal dress, they look like the Old Ones for whom all Indians have so much affection and respect.

Winesap, or any firm apple, may be used. First, peel the apple, then carve a face, shaping it as much like a human skull as possible. When you have the face the way you want it, hang it to dry in a warm, dry, shady place. (An easy way to hang the apples is to run a threaded needle through them and suspend them from a hook or a clothes hanger.)

The closet in which the hot water tank is located makes an excellent place for a rack on which to dry the heads.

As the apples dry, they become wrinkled and assume human characteristics. Each one will be different, for they wrinkle in different ways.

When the apples are dry, usually within about 30 days, they are painted with oil paints and "brought to life." Okra seeds make excellent eyes. Glue on hair and dress them up in fancy ceremonial dress, and you'll have a real masterpiece.

Corn Shuck Doll

Since corn was one of the earliest crops domesticated by the Indians, we can imagine that corn shucks have long been used for a variety of objects among the Indians.

Because many tribes have legends concerning the coming of corn as a gift from the gods, it is understandable that some had taboos against the children playing with the corncobs. Seminoles, in particular, refer to Old Mother Corn--personifying corn as a crochety old woman. "Her bones are brittle. Don't play with the cobs," was a warning many parents gave their children. However, the outer wrapping of corn, the shucks, was a different matter. These husks formed a covering for banaha or shuck bread, a favorite of Chickasaws and Choctaws.

Children have long used the shucks as toys. Corn shucks, wrapped and tied, made an adequate ball for small-boy stickball games. Little girls hummed soft lullabies to dolls fashioned from corn shucks. Here is how those dolls may be made today.

Discard the hard outer shucks; keep the clean, softer inner shucks. Decide the size doll you want and select enough shucks to form a head and body of that size. Fold the shucks over so that the head of the doll is smooth. Tie with a small wire to form the neck of the doll. Tie again at the waistline. (A bread wrapper tie is good for this.) Split the portion below the waist and divide to make legs. Use separate strands of shucks to make the arms. You may glue pieces of husk over the wire ties so they will not show.

When you have the body fashioned to suit you, you may glue on seeds for eyes and paint on features with oil or poster paints. (Oil paints are more durable, but you must be careful not to smudge while they are slowly drying.) Use yarn for hair. Make authentic-looking Indian tribal dress or make them pioneer dolls in calico dresses, sunbonnets, or coveralls if you wish. These dolls are easy to make, and though not extremely durable, they hold together well if not given undue punishment.

Making Ball Sticks

Since softball has almost replaced stickball as a favorite Indian game, there are not so many craftsmen making stickball sticks anymore, though each tribe has at least one craftsman left who lovingly constructs the sticks. Many people buy the sticks for wall decorations.

Stick size varies a little with the tribe. (Seminole-Creek sticks are a few inches shorter than Choctaw sticks, for example). One would expect, too, that the size of the player would have some bearing on the size of the stick. Here is how Sidney White, a Choctaw who lives at Tuskahoma and is a master craftsman, makes them.

He uses a four-foot cut of hickory. If the wood is dry, he soaks it in water overnight before he starts working with it. He uses motor oil to make the wood pliable, and he holds the stick over the fire as he works until he can get the wood to bend in an open spoon-like scoop at the end of the stick. The opening is laced with leather, and the pair of sticks is used like tongs to throw and catch the ball. The ball is made of strips of leather sewn together to form a spheroid about the size of a golf ball. Mr. White uses a glass marble inside to give the ball weight. A piece of red cloth is attached to the ball to make it easier to see.

Tanning Deer Hide

Many Indians still tan hides for use in leatherwork projects. There are several formulas in use. This one, which seems fairly simple, was provided by Mrs. Johnson Perry, a Chickasaw who lives near Stonewall. This type of tanning leaves the hair on the skin intact.

Rub table salt on the underside of the hide and leave overnight. Shake off next morning.

Put five gallons of water in a large plastic container; add five pounds of table salt, 2 1/4 pounds aluminum sulphate, and 2 1/2 ounces of sulphuric acid. (CAUTION: Be very careful with the acid. Don't get it near your eyes, and wash your hands well after you have handled it.)

Submerge the hide in the mixture and leave for 10 days. Stir it at least once a day. When you remove it, be careful to rinse it well. Then dissolve 1/2 pound soda in five gallons of water and again submerge skin. To neutralize the acid, let the skin stay in the soda water until the bubbling action has stopped.

Hang to dry in the shade. As the hide dries, it will darken. Stretch gently and rub to eliminate darker spots. Finish by treating with a leather lubricant.

When necessary, clean by turning in a tumble drum which contains sawdust.

Basketry

Old time Indians made baskets from cane which grew on creek banks. They collected the cane and made baskets from them in winter. Outside skins of the cane which were to be used were split with a knife. (Before Indians had knives they used a hardened piece of hickory as a cane skinner.) Canes were kept stacked in water. After skins were removed, they were made into rolls of different sizes. They made their baskets by plaiting the cane together. The plait or weave was called a pana. They might use a single weave or a double weave, depending upon the style of basket they wished to make.

Traditionally, basketry was used for all sorts of containers. They made winnowing fans for sifting their corn; they had baskets for gathering their herbs for medicine; they had baskets for storing their corn and their ta fulla or hominy. Except for a few iron pots for cooking, most of their utensils were made of skins or of woven cane.

APPLICATION:

ACTIVITIES:

1. Invite an Indian craftsman to your class for a demonstration of one of the crafts discussed in this chapter.

2. Individually, or as a group, visit an arts and crafts center in which other crafts are being made (pottery, embroidery, macrame, feather-craft, etc.).

3. If possible, visit a factory in which articles are mass produced. For example, a pottery or glass-making plant, a clothing manufacturer, or an auto assembly plant. Contrast the way this article is being produced today with the way a similar article was produced 100 years ago. List five advantages and disadvantages of each.

PERSONALIZATION:

Choose a craft in which you are interested. Find out more about it if necessary, and plan to work on a crafts project for the next month or until an article is finished. Plan with your classmates to have a crafts exhibit.

EVALUATION:

Demonstrate that you understand the meaning of each of the words below by using them in sentences. Check the meaning in a dictionary of any words of which you are unsure.

weft
warp
applique
wizened
crochety
submerge
winnow

RESOURCES:

Interviews:

Sidney White, Tuskahoma
Mrs. Johnson Perry, Stonewall
Spiro Choctaw Council

Milligan, Dorothy. The How Book of Being Indian. Burnet, TX. Eakin Press, 1980.

INDIAN FOOD AND RECIPES

CONCEPT:

We can learn much about the culture of a people by getting acquainted with their traditional foods.

PRESENTATION:

Staple food for Indians is corn. Most Indian tribes traditionally regard corn as a gift from the gods and have legends concerning it.

Choctaws and Chickasaws, for example, tell a beautiful story of a time when their tribe was near famine. The son of the chief and the young man's best friend went out in search of game but found none. Near starvation, they lay down for what they thought would be their last sleep in life.

In a vision, a beautiful golden-haired maiden appeared to each of them. She was clad in green robes and adorned with pearls. She told them she had been watching over them and would continue to do so. "All will be well with you and your people," she said.

"Meet me here at this same spot exactly a year from this time," she told them.

When the young men awoke the next morning, they felt strong and well. Within minutes they found and killed a deer, and started home to share the food with their starving people.

The chief's son began telling his friend of the dream he had the previous night and was astounded when his companion interrupted to say, "I know! I saw her too. She gave me the same message."

Careful account was kept of the passing days by taking a stick each day from the bundle that represented a month. When all 12 bundles of sticks were gone, they knew it was time for their rendezvous with the beautiful maiden, so they made their way back to the appointed place.

To their disappointment, the place was empty. They waited awhile but were beginning to despair of her keeping her promise. Suddenly in the spot where she had stood, they saw a marvelous and unusual plant. It was tall and slender and had large, deep green leaves. They examined the plant and found that what appeared to be its fruit had golden silky tendrils streaming from it that reminded them of the girl's golden hair. When they peeled back the covering of the fruit, they found inside row upon row of pearl-like grains.

They knew then that the maiden had kept her covenant and that the plant was a gift of the gods. They discovered numerous ways to cook

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this marvelous food, and many times it saved them from starvation when winters were long, snows were deep, and game was scarce.

Seminoles and Creeks tell stories of an old grandmother who produced a delicious food for her grandsons by rubbing her skin until pieces of it came off. When they discovered her secret, she died. However, she gave specific instruction on how she was to be buried and how they were to cultivate the plant that would grow from her remains. When several corn plants sprouted forth, they were careful to care for them as she had suggested and to allow some of the ears of corn to dry so they could save them for the winter and for next year's planting.

Stories of corn are intermingled in the legends and folklore of all the American Indians. The pollen, for example, was regarded as a magic dust and was used in name-giving ceremonies for infants. Pollen was also sprinkled on the path as war parties went forth to assure them a safe journey home again. A young man might ask a girl to become his mate by breaking an ear of corn in half and handing a part of it to her. If she accepted it and appeared pleased, he would know she also accepted him. She could refuse by scornfully tossing it back to him.

Among the Five Civilized Tribes the Green Corn Festival or busk was one of the major celebrations during the year. At least three of the tribes still participate in the four-day feast at the time when the green corn reaches its peak of perfection (in July, usually). This time is preceded by fasting, but the festival itself features dancing, feasting, the taking of medicine to prevent disease and misfortune, and the honoring of the gods who gave them the gift of corn.

It is to be expected then, that the Indians have many ways of preparing both the green and the dried corn. Here are some of the more popular.

Tuchie Pashofa

6 pounds cracked corn
3 gallons water
6 pounds fresh pork

Bring water to brisk boil; add corn, and let fire burn slowly. Keep fire all around pot. It is best to cook in a large wash pot. Stir constantly to keep from scorching. (A modern cook would probably use a slow cooker for a small group or a commercial steamer for a large group.) When the corn is about three-fourths done, add the meat which had been cut in 3-inch chunks. Cook until meat is tender and soup is thick. Add NO salt while cooking; each individual salts to his own taste when served. Corn will be tough if salt is added too soon.

So highly did traditional Chickasaws regard Pashofa that the one ritual they kept until recent years was that of the Pashofa Dance. When an individual became ill and did not respond to treatment by the medicine man, the family often decided to hold a Pashofa Dance. Word would go out to all Indians within a 10-mile radius. They would come, eat from the huge iron pot of Pashofa which centered the clean-swept front yard. All night the Indians would eat, chant, and dance to drive away the evil spirit of disease that was troubling the sick person inside the house.

Even today Pashofa is the national dish of the Chickasaws. Many still cook it in their homes, though they usually buy cracked corn rather than relying on the mortar and pestle to crack it as the old-time Indians did. Certainly any time there is a gathering of Chickasaws, Pashofa is a necessary part of the celebration.

Another favorite corn dish of the Chickasaws and Choctaws is Tahnfulla Hawuska or Sour Corn. Here is how it is made.

Tahnfulla (Sour Corn)

Use 2 gallons of Flint or white corn to make 5 gallons of sour corn. To every mortar-full of corn, put 1 or 2 cups of hot water and a palmful of strong ashes or soda. Work the mixture with the pestle until corn is skinned. Sift the corn through a pan which has holes made by a No. 20 nail. After it is sifted, put it back in the mortar and crack the grain with a pestle. Keep on sifting until all is finished. Keep winnowing it until all the skin and meal are clean.

Place black iron pot over fire with about 5 buckets of clean water and start cooking corn. (Soaking the corn overnight will speed up the cooking process.) While corn is cooking, boil about 2 gallons of strong ashes which have been saved from heater or cook stove. (Blackjack or ash wood makes the best ashes to use.) It is best to begin using the ashes after the corn is cooked. Put the ash water in and cook down till all 4 or 5 quarts of liquid is gone, and the corn turns a light brown. After it is finished, put the corn in a 5-gallon crock jar and cover with a clean wet cloth and lid. Keep air away from corn, and put it in a warm place overnight to allow it to ferment. It will turn sour faster if you will put in a spoon made from a buffalo horn.

Safke

Creeks and Seminole Indians fix corn in a similar way for Safke. However, they make lye from wood ashes in a slightly more complex way. They put ashes from green wood in a half-gallon can which they place over another container so that the second container will catch water that is strained through the ashes. A clean white cloth is placed under the container of ashes so that the water which is poured down through the ashes is clear. The liquid from the ashes is called cype cufke and is about the color of strong tea. It is added, a drop at a time, until the corn turns a slight yellow. The corn is boiled until the liquid thickens and the corn is soft. Safke is served hot or cold. Usually Creeks serve it with meat dishes; though some like it with cream and sugar. Many let it set a few days in warm weather until it is fermented. (It is then known as Safke Tokse.) The fermented Safke has a distinctive odor, but it does not cause intoxication as some people believe.

Tuchie Shafut Puska (Gritted Corn)

This is another favorite with Chickasaws and Choctaws. It is necessary to drive nail holes in an old water bucket so it can be used as a gritter. The bucket should be nailed on a board about 10 inches wide and 24 inches long.

Fresh corn which has been shucked and silked should be used. After the corn has been gritted, it is stirred and baked like corn bread. Any color of corn may be used, but yellow corn has more flavor. A favorite way is to roll it in green shucks and bake it.

Cv'to Hake (Blue Dumplings)

2 quarts Flint corn

Cype cufke, or lye
from ashes 3 or 4 drops.

Bean hulls or English pea
hulls burned to make ashes.

Soak corn in water until it is soft. Pound in mortar with pestle while corn is soft and wet; then sift, separating the large kernels from the fine powder. Place dried green beans or green English pea hulls in container and burn them to a crisp. The hulls must be clean and free of dirt, or the bread will be gritty. Grind the burned hulls to a fine powder and mix with the corn meal. Drop in a few drops of Cype cufke for flavor. Mix with boiling water and form into biscuits. Drop into boiling water and cook until done, about one hour. Beans or sweet potatoes may be mixed in before making into biscuits. These are served with fresh pork.

Tahnbora (Cold Flour)

1/4 bushel green corn
1/4 bushel dry yellow corn
1/2 bushel strong dry ashes, sifted

Heat a large wash pot; put the ashes into the pot and get them hot enough to scorch. Add the corn, stirring with a paddle until parched done. Remove from the fire; sift the corn from the ashes and beat lightly to remove the burned skin.

Place in a pan and toss it until the corn is clean; beat and sift while hot.

This makes about three pounds of fine meal and about a quart and a half of coarse meal. The fine meal can be eaten as dry cereal with sugar and milk or water. The coarse meal may be cooked and eaten without seasoning.

In flavor, Tahnbota is much like Abuske, an instant corn drink made by the Seminoles and Creeks.

Abuske

Combine 1/2 gallon Flint corn, 2 gallons of wood ashes, and some smoldering coals. Place the corn into a large iron kettle that is tilted to one side. Take ashes and smoldering coals from a wide fire, and place them in the kettle with the corn. With a paddle, stir the corn until it is roasted brown. Cool, then place in a sieve and sift out the ashes. Wash the remaining ashes out of the corn in clear water, and dry out the corn. You may store the corn until you are ready to grind it.

Use a mortar and pestle to pound the corn into a fine powder. Sift to separate the fine powder from the coarse grains.

Use the powdered corn for an instant drink. Many Seminoles and Creeks relish this as a source of quick energy. They serve it with either milk or water, hot or cold. Usually they sprinkle a little sugar on it. It has a pleasant, malt-like flavor and is nutritious as well as delicious.

Many old-time Indians say they always drink Abuske when they want a refreshing drink, and they also say those who have drunk it all their lives will never have tooth cavities.

Apparently all Oklahoma Indians like Banatta, or as the Choctaws call it, Banaha. It is made in this manner:

Shuck Bread

2 cups corn meal
1 tsp. soda
1 1/2 cups water
Corn Shucks

Mix the dry ingredients. Add water until mixture is stiff enough to handle easily. Form into balls about the size of a tennis ball. Wrap each ball in a corn shuck that has been boiled 10 minutes. Drop the shuck-covered ball into a deep utensil of boiling water. Cook one hour. Spread with hog lard, and serve it hot as bread.

Itchko

1 cup white corn
1/2 cup fat
4 cups water

Put fat into skillet, heat. Add corn, cook until about half done. Add water, stir. Boil until corn is done. The juice will be thick. This serves six.

Sour Corn Bread

Use a mixture of half flour and half meal. Add a pinch of soda and a pinch of baking powder. Pour in water to make a fairly thick batter. Let stand in warm room until it becomes bubbly (usually overnight) and bake on top of stove in greased cast-iron skillet. Save some of the batter as a starter for your next batch.

A favorite food at powwows is Corn Soup. It is made by cooking cracked corn together with meat, either beef or fresh pork, that has been cut in one-inch strips. Place in pot and cover with ample water. Cook until corn and meat are done. Juice will be milky and slightly thickened. Do not salt while cooking, for salt will make the meat tough. Each person may salt and pepper his or her portion to suit one's taste.

It is surprising how much the corn expands. Three pounds of cracked corn makes enough Corn Soup to feed 25 people.

Other Vegetables and Fruits

Beans, pumpkins, and sweet potatoes are other vegetables long cultivated by the Five Civilized Tribes. In addition, they used many plants which grew wild. Here are more favorite recipes which good Indian cooks have shared.

Bean Balls

1/2 cup lye (made from wood ashes)
4 cups corn meal
2 cups brown beans

Wash and soak beans overnight. Cook until done. Put drained beans in bowl with corn meal. Add bean juice to form balls. Drop into vessel of boiling water. Cook for one hour. This recipe serves eight.

Creeks use sweet potatoes to make A'HA CV'VPE TVKLIKE, sweet potato bread. Four or five medium-size sweet potatoes are washed, peeled, and boiled until soft. They are then mashed, and a small amount of flour may be added to hold patties together. Two tablespoons sugar are added along with two tablespoons butter or shortening. Cinnamon may be added to taste. Make into patties or biscuits and bake in oven just as you would regular biscuits.

Often pumpkin is used instead of sweet potatoes in the above recipe. (Butternut squash is another acceptable substitute). However, most use more flour, spices, a leavening agent, and perhaps nuts to make pumpkin bread. Here is a recipe Indians and non-Indians alike appreciate.

Cvse Tavklike (Pumpkin Bread)

3 cups sugar
4 eggs
1 cup cooking oil
2 cups cooked pumpkin
3 1/2 cups flour
1 1/2 teaspoons salt
1 teaspoon nutmeg
1/2 teaspoon allspice
2 teaspoons soda
2/3 cups water
1 tsp. salt
1 cup chopped nuts

Cream sugar, eggs, and oil; add pumpkin, then dry ingredients alternately with water and nuts. Bake in greased, floured 1-pound coffee cans or loaf pans. Fill 2/3 full. Bake 1 hour and 15 minutes at 350. Makes three 1-pound cans.

Wild Grape Dumplings

Use the small ripe 'possum grapes that grow wild in Oklahoma hills. Sweeten to taste and cook until done. Reserve some of the liquid (add enough water to cover) for making the dumplings. Use any dumplings recipe. Drop by spoonfuls into the boiling grapes. Cover with a tight-fitting lid and do not disturb for 15 minutes.

Old-time Indians used corn bread in making the dumplings, and the grapes were sweetened with honey.

Here is the way Adeline Brown, a Chickasaw at Fillmore, makes dumplings. She points out that if 'possum grapes are not available, unsweetened grape juice from the store may be used. She cooks two quarts of grapes in just enough water to cover, letting them come to a boil. Then she strains them through a clean sack or cloth.

Dumplings

1/2 cup grape juice (use more if needed)
2 cups flour
2 teaspoons baking powder
1 tsp. butter or other shortening

Mix shortening and dry ingredients in a bowl; stir in the grape juice, making a stiff dough. Add by spoonfuls to the boiling grape juice and cook until dumplings are done (about 15 minutes).

Wild Onion Suppers

All the Five Civilized Tribes share a love for wild onions. Many churches hold wild onion suppers in late February or early March when the tiny green onions are making their first appearance on Oklahoma's creekbanks.

Gathering the onions is a festivity in itself. Several Indians ranging in age from young adult to elderly shared cherished memories of their families and friends piling into an old car, pickup truck, or even a horse-drawn wagon and going to the "bottoms" to gather wild onions early in the spring. Sometimes they took along fried chicken and other picnic food. More often the men killed squirrels which they cooked over open fires, and they ate the wild onions--usually prepared with scrambled eggs--at the picnic. Of course, they always took home an abundance of wild onions to be prepared later.

Indians agree that they are not fully prepared for the advent of summer until they have eaten their fill of wild onions in the spring, and those onions are even better when they are shared with friends.

Wild onions were used by early Indians as an insect repellant. They rubbed the juicy young plants over their bodies. No insect would touch them. Wild onions were supposedly useful in treating kidney ailments.

The usual way to cook wild onions is to cut them in one-inch lengths and simmer them in water until they are tender. Then the water is poured off and about two tablespoons of bacon grease are added along with six beaten eggs and a teaspoon of salt. Cook over a low fire, stirring until the eggs are completely cooked.

The old-time way to cook wild onions is to simply boil them and add salt meat that has been cooked until tender. Serve with corn bread.

Poke and Other Wild Plants

Mrs. Vinnie Humes, Wapanucka Chickasaw, says, "In the spring when we were kids, we were always so glad for things to get green again. We'd go out and gather tosher--pepper grass is the English name for it, I think. We'd cut this plant with a case knife. We had to wash it a bunch of times to keep it from being gritty, and we'd cook it. There were many wild greens we used--poke, wild lettuce and dandelions."

Poke is a favorite with rural Oklahomans, Indians and non-Indians alike. The name "poke" is an abbreviation for pocan or pokeweed, and it is a native American plant. It is a coarse perennial herb which has a white flower and dark red berries. Allowed to grow undisturbed, the plant gets to be six or eight feet tall. Roots and berries are poisonous, but the young shoots may be cut or picked when they are a few inches tall, and they are considered a delicacy. Old-timers vow that poke has a tonic effect on a body sluggish after a winter's inactivity. Here is how poke is cooked.

Poke Sallet

Use about six or eight quarts of poke and three tablespoons of salt. After you have washed the poke well (through three or four waters) to remove the grit, place it in a large pot and cover with water. Add salt and boil until tender. Drain well; pour clear, fresh water over it, and let simmer about 10 minutes.

These first two steps are very important, for the first boiling removes any harmful ingredients.

After the poke has simmered awhile and the water is pretty well cooked down, put in about a half inch of lard or pork drippings. Cook poke well in the fat. Serve with hot pepper sauce and/or green onions.

To can poke, cook and simmer as above, then place it in jars and cook in a pressure cooker for 90 minutes at 10 pounds pressure.

Poke also freezes well. Simply wash it, put in plastic bags and freeze. To prepare, follow directions for fresh poke.

Other "Natural" Foods

Many Indians gather nuts--black walnuts, hickory nuts, or pecans. They pick out the kernels and beat them until they form a paste. They store the nut paste in a large ball, using it for seasoning when they cook corn.

Wild persimmons are also used, and they may be substituted for pumpkin in recipes. The old-time way to make persimmon bread is to make a flat, heavy cake from the persimmons, using brown sugar, a little milk and not much flour.

Game

A favorite meat among Indians who live in hill country is squirrel. They particularly like it singed, since this method gives the squirrel a pleasant, smoked taste. Here are their directions for preparation.

Funnniee Ahnuk Shofa (Singed Squirrel)

Make a fire outside with dry limbs, and put the squirrel into the fire. Watch it carefully so it won't burn. Leave in only long enough to singe the hair off. Scrape it and put it back enough to brown and brittle skin, after which wash and clean it. Cut in pieces and boil it until tender. Season with salt and pork drippings.

Creeks considered the squirrel as good medicine for stickball games and used the skin to make the ball for the stickball games. However, they caution that when the squirrel is killed or injured, the hunter must be careful to catch it before it touches the ground. A squirrel that falls to the ground is considered "bad medicine", and no traditional Creek will use it.

Other games relished by the Indians included turtle which they say provides about 15 pieces of really good meat from the legs and tail. They say different parts have varied flavors--shrimp, pork and chicken. These pieces of turtle are dipped in flour or batter and are fried like shrimp or chicken. Crawdad tails and frog legs are also highly recommended. Dip them in corn meal and fry. Several mentioned 'possum and raccoon. Barbecued 'coon, in particular, rates very high.

Drying Food

Most of us are familiar with dried fruits in the supermarkets, and food dehydrators have been popular in recent years with many home gardeners. Older Indians, however, recall drying as a major means of food preservation. Fifty years ago, Indians had no access to freezing and little opportunity for canning, so they dried vegetables, fruits, and meats for the winter.

Roasted green corn is cut from the cob and dried. This is called talaba. Peppers were dried whole and used as needed to flavor winter foods. Okra was cut in slices, spread out to dry, and added to soups and stews in the winter. Green beans were also strung to dry; they had a different flavor from mature dried beans.

Peaches and apples were sliced thin and spread out on old bed sheets. Most houses had lean-tos or side rooms with nearly flat roofs. Indian women would put the fruit out to dry on the roofs. They or the children were careful to stir the fruit several times during the day to be sure the slices dried evenly. The fruit had to be brought in before dew fell at night and put out after the dew had gone in the morning. Dew would cause the fruit to be discolored.

Dried pumpkin or melons were also used. To prepare, the Indians peeled them, took out the seeds and cut the vegetables into slices. Then they strung the slices on a stick and put them in the sun to dry, turning them frequently. After the slices were dry, they were strung on a string and stored.

Many Indians recall drying beef or fish. When they killed a calf in the summer, they'd slice the meat thin and beat it until it was about twice its original size. They might hang the meat out on the clothesline to dry for several days, but they usually dried it in the same manner as the fruit, on the rooftop.

Indians did not use any salt. They relied on the hot sun to get out all the moisture over a period of several days. They did not cover the meat, for in those days they did not have flies.

Drying Fish

To dry fish, clean and dress them. Dig a pit, build a wood fire in the pit and let the fire burn down to red embers. Lay sticks across the pit and place the fish on them, being careful to turn it frequently until it is done.

When done, remove all bones from the fish and place the fish on a cloth or board. Put in the sun to dry, turning occasionally while drying.

Fry Bread

A favorite powwow food is fry bread, or squaw bread as some tribes call it. Nothing smells or tastes better than fry bread cooked out-of-doors in a big black iron kettle and eaten hot. Every calorie-filled bite is delicious.

There are, of course, as many different recipes for fry bread as there are Indian cooks. Some who are pressed for time say they have even used pancake mix to make it, but a favorite is contributed by Mrs. Bertha Warrior. The recipe has been in her family for years; they call it Freedman Fry Bread. When her grandparents traveled with the Seminoles during Indian Removal, they brough directions for this delicacy with them. It is unusual in that it uses yeast.

Freedman Fry Bread

1 pint water. (Bring to boil. Add 1 teaspoon salt.) Add 1 1/2 cups cold water to one cup dry meal. Mix, then add to boiling salted water. Stir until thickened. Set aside and let cool.

Mix 2 packages dry yeast with a little warm water. When the meal mixture is cool, add 1 cup sugar and yeast liquid. Mix in three or four cups of flour until dough is stiff. Let rise. Punch down, and then let rise again.

Wet your hands each time you pinch off pieces of dough. Fry in deep fat.

APPLICATION:

ACTIVITIES:

1. Invite someone from the community (preferably an Indian) who remembers "the old ways." Invite them to speak to your class on cooking, household management, farming or any other subject that will interest students.
2. Have an Indian Feast Day. Divide into small groups and let each group be responsible for a portion of the feast.
3. Investigate "Freedmen." Report to the class on who the "Freedmen were.

PERSONALIZATION:

In this age of "instant everything", the Indian drink "Abuske" may have commercial possibilities. Review how this drink is made, determine how it could be made faster and in larger supply. Write an advertisement or a publicity release in which you promote the sale of this instant drink.

RESOURCES:

Milligan, Dorothy. The How Book of Being Indian. Burnet, TX.: Eakin Press, 1980.

EVALUATION:

Test your knowledge of what you have just read by matching each of the words below with their identifying word or phrase. Some may be used more than once. Others may not be used.

TESTING--INDIAN FOOD AND RECIPES

Name______________________________

a. corn
b. pollen
c. famine
d. maiden
e. sticks
f. busk
g. Pashofa
h. ashes
i. Abuske
j. yeast
k. 'possum grapes
l. blue dumplings
m. pocan
n. persimmon
o. wild onion

____1. ? is regarded as a gift from the gods.

____2. The chief's son and his friend feared for their tribe because of a severe ?.

____3. Ingredient used in favorite Indian dessert.

____4. May be used in recipes which call for pumpkin.

____5. Freedman Fry Bread, unlike other fry bread recipes, calls for ?.

____6. The chief's son and his friend had a dream in which they saw a ?.

____7. ? is regarded as magic dust and is used in name-giving ceremonies.

____8. Has a pleasant malt-like flavor; is an instant drink.

____9. Was sprinkled on the path of war parties to insure them a safe return.

____10. Used in making lye.

____11. Indian churches often have ? suppers in the early spring.

____12. National dish of the Chickasaws.

____13. Ancient Indians used a crude system of keeping track of days and months by using bundles of ?.

____14. Is a staple food of North American Indians.

____15. The Green Corn Festival is sometimes referred to as ?.

____16. When a person had a lingering illness, old-time Chickasaws sometimes held a ? dance.

DOCTORING--THE INDIAN WAY

CONCEPT:

Folk medicine is important to many Indians today.

PRESENTATION:

Though more Indians today rely upon medical doctors, hospitals--either Indian health facilities or public hospitals--and the neighborhood pharmacy for help in times of sickness than rely on the medicine man, the old-time Indian doctor still practices his craft among at least four of the Five Civilized Tribes, and nearly every traditional Indian family has home remedies that have been passed down from generation to generation.

It should be pointed out that the word "medicine" to the early Indian meant "mysterious". There was an element of magic involved. The medicine man, or shaman, could perform numerous mysterious deeds; curing an illness was only one of his many talents. He also served as a priest, a psychologist who was interested in the workings of the mind, as a wish-granter and a leader of his people.

Usually the medicine man was old. Indians respect age, believing that only after one has been a long time upon the earth does he acquire wisdom. He may have felt the mysterious calling to become a doctor in his youth; he may have had contact with the Little People when he was a mere child, learning much from them. He may have, as a young man, undergone the rites intended to test self-discipline and determine his fitness for the important responsibility. Usually, however, he was past middle age before he was ready for the role of medicine man.

Only the Cherokees, so far as we can determine, have written directions for curing the various ailments of their people. Among them, there is a high degree of specialization. One may find one medicine man, for example, who is an expert on burns; another specializes in snake and insect bites. These doctors serve a lengthy apprenticeship with another venerable medicine man; they study written records of other Cherokee healers.

Among the other tribes, learning is less formal. Knowledge of herb use is passed on by word-of-mouth. Often a father teaches a son or daughter. Most say they look at a patient, talk with him, then they "just know" what is wrong and how to treat his ailment. All believe the mysterious talent is a gift of God. Some say they fought against becoming a medicine man, but the Spirit compelled them.

Without exception, these herbalists live close to nature. They observe plants, and they experiment. Johnny Edwards, Choctaw doctor (Their term is alikchi.) uses plants that grow on Boggy Creek. Roots from sassafras, black root, lady slipper (a weed), cherry, wild plum, ash, black haw, ice weed and may apple are gathered and boiled (separately or in combination) to make a tea. Usually, the patient drinks the tea three or four times a day. The bark from certain trees, the dogwood or cottonwood, for example, is also used.

Sometimes the "doctor" will give dietary advice--to stop eating fried potatoes or other heavy foods. Heat is sometimes used. A Cherokee medicine man uses heat from the sacred ceremonial fire to warm the area in which the patient feels pain.

Indian doctors tell stories of successfully treating patients who have had strokes, diabetes, high blood pressure and cancer. Often people come to them, they say, after white doctors have given up on helping.

Undoubtedly, much of their success can be attributed to the faith their patients have in the "doctors". The sick expect to be made well, and this favorable mind-set is a factor in their getting better.

However, it cannot be denied that many of the herbs used by Indian practitioners through the ages have a record of usefulness by non-Indian doctors as well. All except about six of the more than 200 indigenous drugs listed in The Pharmacopeia of the U.S. are known to have been used by the Indians, and in a surprising number of instances scientists have determined that the Indians were on the right track in the use they made of those herbs.

Here are some of the herbs and home remedies that Indians say they are accustomed to use. Many elderly Indians have grown up on these home remedies and have never been to a "white man" doctor.

Directions for using these herbs or these natural methods of healing are presented for their historical and novelty value. We don't suggest trying them on anything more serious than a cold. Nobody seems too sure about quantities, so we'd suggest you make the tea strong, water it down if necessary and perhaps add a little honey to make it more palatable.

Asthma--If a child has asthma, take him or her out where a cottonwood tree is growing. Back him or her up to the tree, mark the tree by chipping it to show the child's height. When he or she has grown well past the spot, the asthma will be cured. Another cure is to burn a hornet's nest and have the patient inhale the smoke.

Burns--Boil a fat hen and take the grease from it to mix with elder bark. Keep the skin moist with the salve made from the bark and chicken fat. Slippery elm bark combined with milk is another treatment for burns.

Colds and Flu--Make a tea of broomweed or of blackberry roots. Cherry bark tea is good cough syrup, as is mullein or buckberry bush tea.

Diabetes--Take seven pieces of grapevine, each piece about five inches long. (The Rocky Mountain wild variety is best.) Boil these vines to make a tea and drink it four times a day. Huckleberry root tea is also supposed to be effective in controlling high blood sugar. The patient should drink from 1/2 to 1 gallon of the tea daily.

Diarrhea--Blackberry roots or roots from a wild rose bush made into a tea is an effective cure.

Fever--Make a poultice of jimson weeds that have been soaked in cold water. Make a band to hold the softened weeds to the head. This treatment will break a high fever in a hurry.

Kidney Infection--Make a tea of ice weed. Drink a large glass of it at least four times a day. Ice weed is also recommended as a blood pressure regulator and a cure for sinus trouble.

Snakebite--Cut up the stalks or burrs of cockleburr plants while they're in the milky state. Boil them until they're like milk and apply them as a poultice to the wound. Choctaws also use a plant called "Rattlesnake Master." In addition to making a poultice, the patient chews the root.

Sprain or Strained Muscle--Make a poultice of the inner bark of the cottonwood tree. (We have Indian athletes who swear by this remedy.) The bark is also recommended for skin rashes.

Tonsilitis--Take sandstone and heat it in an iron skillet as hot as can be--nearly red hot all the way through. Take it off the stove and set it on something made of glass or metal. Don't use wood because it'll get burned. Put the skillet of sandstone in a corner of the room so you can get close to it without getting burned. Then take a blanket or quilt and make yourself a tent. Spread it over your head and get as close to that skillet as possible. Open your mouth and breathe in just as much of that heat at a time as you can. Take big gulps of that hot air and hold it as long as you can. This treatment may keep you from having a tonsillectomy.

APPLICATION:

ACTIVITIES:

1. Talk to an older relative or friend about "home remedies" used when they were young. Are there any that are still in use?

2. Costs of health care have become astronomical. Can you think of some health habits practiced by the Indians that would be good preventive medicine today?

3. If there are other ethnic groups in your class (Black or Hispanic, for example) encourage them to relate their home remedies.

PERSONALIZATION:

The attitude of the patient had a great deal to do with being cured by the Indian doctor. Have you noticed instances in your own life in which you can "think" yourself well or ill? Can you make other applications concerning success or failure?

EVALUATION:

Often we learn the meaning of unfamiliar words by noticing the way they are used, that is by observing CONTEXT CLUES. See if you know these words from the lesson on "Doctoring."

1. If a plant is indigenous to an area, how long has it probably been there? ______________________________

2. A person who makes a living as a ______________________ would be likely to be interested in a Pharmacopeia.

3. Another word for shaman is ______________________.

4. The text referred to a "venerable" medicine man. Using the verb form of that word, if a person is "venerated", what is our attitude toward him or her? ______________________________

5. To which of our five senses does the word "palatable" apply?

____

6. In one sentence describe how you might make a "poultice."

____

____

7. Would you expect to find astronomical prices during a time of inflated or depressed economy? ______________________

RESOURCES:

Vogel, Virgil J. *American Indian Medicine*. Norman, Oklahoma: University of Oklahoma Press, 1970.

RITUALS FOR LIVING AND DYING

CONCEPT:

Ceremonies of a people tell us much about their culture.

PRESENTATION:

Because of their long-time contact with the white man, most Indians of the Five Civilized Tribes are less involved in ritual than are the Western tribes. The dance, for example, is not as much a means of expression for the Five Tribes.

So far as we can determine, Indians in pre-white man days danced for many reasons. The dance was a means of symbolizing their emotions and their hopes. They danced to express gratitude to their gods and to ask for divine help. Before they went to battle, they demonstrated their ferocity with a War Dance. If they came back, they celebrated their victory by dancing.

Many of these dances survive among the tribes who have held on to their tradition, but among the Five Civilized Tribes, only the stomp dances and the Green Corn Dance remain.

The Green Corn Dance

At one time, all the Five Civilized Tribes observed the Busk, or the Green Corn Dance, but the Choctaws and Chickasaws no longer do so. Originally, the Green Corn Dance took eight days (the sacred number four, two times over) with the first four days dedicated to dance and rituals concerned with vegetables--corn, in particular. The remaining four days were concerned with animal and fish foods. Here is how the festival was celebrated.

The Indians of long ago set aside a sacred square which was to be used for the Green Corn Festival. In preparation for the celebration each year, the square was strewn with soil that had not previously been walked on. No one was allowed to touch the new soil until it had been consecrated.

All the people of the village put out their fires, and every house was swept and scrubbed to symbolize the casting off of the old and putting on of the new, for the festival marked the beginning of a new year. Every family in the town got fire from the sacred flame which burned in the center of the square during the celebration. The festival is now held at the stomp dance grounds, and at many of the dance grounds, the sacred fire has been kept burning for as long as anyone has kept records. Some say the fire was brought by the Creeks and Cherokees over the Trail of Tears, and that it has never been permitted to go out. As new dance grounds were formed, fire was taken from the original source. When a dance ground ceases to function, the fire is returned to its origin.

On the first day of the celebration, the original coals were taken to the center of the sacred square. (Some groups keep the fire burning at all times in the square. With others, there is a "keeper of the fire" who transports the coals.) Ashes from previous fires are never scattered but are carefully kept in mounds. Kettles of "medicine", a black drink, are brewed for distribution to all.

Fasting, dancing, and the taking of the black medicine as well as the playing of ball games follow in set order for each of the remaining days.

In ancient times if an escaped criminal chanced to make his or her way to a Green Corn Festival, the lawbreaker was given amnesty, for the Indians reasoned that such a person must be under leadership of the Great Spirit to have found one's way to the sacred grounds.

Today the Green Corn Festival lasts only four days, or perhaps only for the weekend for many people. It is still the highlight of the year, however, and it is scheduled in July at a time when the corn is in the "milk" stage.

The original purpose was to express thanks to the gods for the gift of corn which preserved the tribes from famine when game was scarce. Each Creek, Seminole or Cherokee are expected to attend a Green Corn Dance at the stomp dance nearest them. In the event that they are unable to attend, they should gather some green corn, cut it to make juice, and rub that juice all over their hands and face so that they can endure the next year without sickness or misfortune.

A Green Corn Dance cannot be held without presence of the medicine man. At the festival, the medicine man chooses helpers from the young men of the tribe, and he may select one to enter an apprenticeship and ultimately serve as the older man's replacement.

One of the medicine man's tasks is that of "scratching" each person who partakes of medicine. The scratching is usually done by needles now, but the old-time way was to use a bear or porcupine claw or thorn. If the participants do not want their scratches to bleed, they tell the medicine man whose magical powers can prevent any wound from bleeding, many Indians say.

The festival is a time when all illnesses and worries of the previous years are disposed of.

The Stomp Dance

Stomp dances are held at designated grounds on Saturday nights from early spring until late autumn, depending on the weaver. The stomp dance is much like the Green Corn Dance and seems to be a rehearsal for that big event.

Most dance grounds are located in isolated areas deep in the woods. The grounds are a cleared area in the midst of many tall trees. The only light comes from the fire in the center of the arena and--in some instances--from an electric light bulb in each of the four arbors at each corner of the clearing. (Most traditional Indians refuse to use electric lights. Fire should be the only source of light they say.)

Here is an account by a non-Indian visitor to the stomp dance at New Tulsa, a stomp ground located near Spalding.

"When we entered the stomp ground for the first time, we saw a group of Indian men shuffling around the fire. They were chanting, and occasionally they gave a ferocious yell. As they progressed, they picked up momentum, until finally they were moving at a very rapid pace. Suddenly they broke rank and ran out into the woods, yelling and brandishing their sticks. On returning, they hung their colorful feathered sticks at the top of the arbor at the west end of the field. This, we were told, was their way of signing in for the stickball game that would occur at sunrise the next morning.

"Now a group of women of all ages came to face the arbor where the ball sticks were hung. We could not see their faces clearly in the firelight, but we could hear their singing. We didn't understand the Creek language, but we thought their song sounded like a hymn. I asked one of the women near me, and she confirmed that it was a religious song, a petition on behalf of the ball game.

"The stomp dance now began in earnest. The women dancers wore shells or shakers made either of tin cans or terrapin shells. Some of these ornaments are so large they cover the lower leg to the knee, and when they are not dancing, the women move stiff-legged. As they moved around the ring to the beat of the song, the shakers inside the terrapin shells or the tin cans provided a drum-like rhythm though it had more tonal variety. (Some of the women use as many as twenty-odd terrapin shells to make a leg shaker. Traditionally, a live terrapin is tied to an ant bed until the ants devour it and clean out the shell. Then after sufficient sunning, the shell is ready to have gravel inserted, to be laced with leather and become part of the dance shaker.)

"The people moved in a counterclockwise circle with all ages joining in. At first there was only one ring of dancers; then another formed, then another. Finally, there were five or six rings of dancers. Those nearest the fire moved slowly, but those on the outside had to move much faster to keep up. Most of the time each dancer walked alone, moving his feet in a shuffle. Usually the dancers joined in the singing. Sometimes the song changed, but the dancers immediately joined in the new chant.

"A group of four men walked around the outside ring. Their job was to move the spectators back to make room for the ever-increasing number of rings and to keep the dance orderly.

"Since we could not see well from our chairs, we moved over and joined the ring of spectators. One of the four men approached and asked if this were our first stomp dance. When we answered affirmatively, he asked, 'Have you had beer or any other intoxicating drink today?' We assured him we had not. 'You're welcome then. Watch all you like. Dance if you want to,' he added.

"Most of the dances looked alike to me. However, the 'love dance' was different in that dancers held hands and moved in pairs in rings around the fire. Leaders were in the outside ring, and this circle was not joined. The outside ring carefully observed man-woman placement, but the inside rings were mixed without regard for sex. Any time a person wanted to join the ring, the dancer simply broke in and took his or her place.

"An impressive thing was the dignity and quietness of the occasion. People were having a good time, but their voices were soft and gentle. Even in the most strenuous dances, the impression was of control rather than of wild abandon.

"A group of men, apparently tribal leaders, sat under the arbor nearest us. I recognized the town chief and the medicine man among others. All the leaders wore hats, usually black, in which one or two bright-colored feathers were displayed. Many had colorful jackets with Seminole applique ornamenting them.

"An old man in the wheelchair sat in a place of honor at the edge of the arbor. His advice was frequently sought, and once he spoke at length. The crowd was responsive, and though they did not applaud, they appeared to be answering in unison. A woman sitting near us explained that he is the oldest man in the Creek Nation and is highly respected. His lengthy exhortation, she said, concerned crowd conduct in the ball game the next day.

"The whole ceremony seemed to be one to 'psyche' up the players and spectators for the ball game. Already, their endurance was impressive. Many had fasted since the previous day so they would be able to take the medicine for purification.

Barney Leader, Creek town chief who has responsibility of arrangements for each stomp dance and for seeing that the stomp grounds are properly maintained told us that Indian leaders arrive early Saturday morning to get ready for the dance. They fast all day in preparation. This is a religious ceremony, and they think of fasting and doing without sleep as a sacrifice to their gods. To stay awake they dance.

"Stomp dancing goes back as far in history as Indians have existed," says Mr. Leader. "Many have now gotten away from it--gone to the white man's ways, accepted Christianity, and joined the white man's church--taken the easy way so far as religion is concerned," he added. "There are a few of us left, though, who have remained true to the old ways," Leader said.

Rufus Smith, a Cherokee who is the grandson of Redbird Smith, a well-known leader of the traditional Indian religion, added interesting information.

"The fire which we always keep burning at the stomp ground symbolizes the Spirit of our Creator. The smoke is a messenger through which our prayers pass up to Him. The fire is made from seven kinds of wood, and there are three men whose job it is to keep the fire burning. We will never let it die.

"The main requirement for membership in the stomp ground is that people understand and be able to speak Cherokee. People who do not speak Cherokee can attend, but they cannot become members. We stress morality--being a 'good' person--just as any religion does, but we never kick anyone out. People must judge their own conduct for themselves. We don't try to judge them.

"Our children are brought up in the stomp dance. They participate in some of the dances, but they have to make their own decision on whether to become a member. It's like a conversion experience in a "white" church, I guess.

"When someone is converted, he or she is "baptized by fire". This isn't like it sounds--it doesn't burn the person. The baptism is a ritual in which the convert is led around the fire seven times; then each member shakes hands with him or her to welcome them.

Many members of the Christian church regard the stomp dance as pagan, but others think of dancing as a social event and do not participate in the religious aspect of it. Those who are opposed to stomp dancing point out that though it may be inaccurate to refer to the stomp dancers as fire worshipers, the Great Spirit whom they worship manifests himself in the sun and through fire. They also point to the offering of food to the fire as they cross the grounds as a gesture of respect.

Mr. Leader says, however, "We're all worshipping one god; maybe the same god for all I know. It's just that our methods are different. We worship through our dance, our medicine, and our sacrifices. Christians worship in their churches--white man's ways," he explains.

Though Chickasaws and Choctaws are not regular participants in stomp dances, there are efforts to revive stomp dances among them. Buster Ned, Israel Taylor and Arron Christie who live in the Ardmore-Mannsville area are leaders in that movement.

Mr. Ned has memories of stomp dances being held on various farms when he was a child. He says, "Chickasaws and Choctaws would come in wagons from Overbrook, Ardmore, and McMillan, and they'd camp and dance for three days at a time. I used to have the job of drawing and hauling water for them. It was customary for the person on whose place the dance was held to kill a calf or a hog, and we made big pots of pashofa. We had dances at least twice a month from spring through fall.

Mr. Ned is interested in organizing old-time dances and getting young people involved in preserving Indian ways. He has recorded some of the chants and information concerning meanings of various dances. He mentioned the duck dances which expresses joy at the coming of spring, the snake dance which is performed at harvest time, and the tick dance which celebrates summer.

Apparently the Chickasaws and Choctaws who are participating in the revival of stomp dancing do not regard the dances as anything except a pleasant social action which helps to preserve their heritage. No religious connotations are apparent.

Powwows

Though powwows are generally associated with Oklahoma's Western tribes, many from the Five Civilized Tribes also participate. The traditional powwow is held outside during the summer and inside large buildings during cold weather. Many Indians travel to powwows all over the U.S.

The powwow is one of the most colorful and interesting of Indian activities, and thus far is not commercialized. Booths on the grounds display Indian foods and arts and crafts for sale, but there is no "hard sell" approach. There is no admission charge; generally if a meal is served, the host group takes care of all expenses. Often shawls or blankets are raffled to help defray powwow expenses, but no one seems intent on setting sales records.

Intertribal clubs usually sponsor the powwows. Many wear ceremonial clothing which they or members of their family have made. A commercially-made ceremonial outfit may cost $1200, but the individual can secure one's own feathers, beads and leather and make one for a few dollars.

Gourd dancers are always male. They wear red and blue blankets appliqued or embroidered with colorful designs. They carry plumes or fans made of hawk or eagle feathers. Originally, dancers carried shakers made from gourds. Now they use tin cans or anything that produces a nice rattle. Feathers and braid ornament the shakers.

The drum is an important part of the celebration. It provides the spirit of the dance and is the charge of the head singer. Dancers seem to have a special feeling of affection and respect for it. It is a large instrument, possibly three feet in diameter. The singers sit in a circle around the drum, and they all keep perfect time, never missing a beat--even when a singer starts a different song, all join in immediately.

Songs appear to be sounds rather than words and to express feelings rather than thought. Even for non-Indians it is possible to recognize emotions of the chants--a feeling of deep sadness on occasion, and sometimes one of joy and exultation.

Dancers, both male and female of all ages, move in a circle around the singers and the drum. They do a simple toe-heel step or a stomp step in which the knee is raised high and the foot is brought down hard to a 1-2-3 drum beat. Many of the women wear or carry colorful shawls, and some of the men have hats with feathers and colorful embroidered shirts, but many wear ordinary blue jeans.

Powwows have become increasingly popular and most churches no longer oppose their members' participation. The Pan-Indian movement is growing and Indians of many tribes are finding interests in common as they attempt to promote cultural awareness. One Indian expressed his interest like this:

"For five days a week, I work and live in the white man's world. I try to be a good worker and to be as aware of time and money as it is necessary to be in a highly-technological society. However, for two days of the weekend, I go back to the ways of my ancestors. I can enjoy the dances and the rituals that gave meaning to his life, and I find that they give richness and sustenance to mine."

BURIAL CUSTOMS

When we consider how the Indians regard their dead, we look at another of the interesting differences between white and Indian cultures. Many differences in burial customs existed among the Civilized Tribes and even among particular tribes living in different locations. Even today, the Indian rituals associated with death and burial are quite different from those of the white culture.

The Bone Pickers

So far as we know this custom was discontinued before Removal of the Choctaws to Indian Territory, and probably not all Choctaws made use of the bone pickers. It seems to have been pretty general, however, for the Choctaws not to bury the body immediately upon death.

Instead the body was wrapped in a blanket or a bearskin and placed upon a six-foot-high scaffold which was usually placed near the family dwelling. The body remained there, secure from marauding animals, until it decomposed. Each day the family would gather and sit near the scaffold and wail for their dead.

When enough people in the community had died to warrant a general burial, the Bone Pickers made their appearance. These men were specialists, highly respected, whose job it was to pick the putrefied flesh from the bones of the dead. Their only tools were their fingernails which had been allowed to grow so long they curved over, making it impossible for the men to perform any other work.

Flesh plucked from the bones was burned. The bones were scraped clean, washed, and stored in coffins or boxes made by the Bone Pickers. These boxes were stored in a central location in the village and were regarded as sacred.

If the tribe moved, the boxes of bones were taken with them. According to legend the sacred mound of Nanih Wayah in Mississippi contains the bones of ancestors. They were placed there by descendants who had traveled from the West seeking a homeland. The last recorded instance of bone picking is 1804, though it is likely that the custom may have continued somewhat longer.

Other Burial Customs

Among many tribes it was a custom to bury the deceased in the exact spot where he or she had died. Often the person was buried in a sitting position. Ancient Chickasaws buried the person under the floor of the room where the death occurred.

Creeks customarily did not bury bodies of stillborn infants. Instead they placed them in a hollow tree.

When a death occurred and the person was buried in the yard or under the house, that spot was given to the dead, and the family built another cabin some distance away. When a further death occurred, however, the body was brought to the original homesite and buried.

Among Seminoles and Creeks today it is still a custom to bury the dead in the yard near the home. Terry Walker, a highly-respected Seminole minister and former chief, says, "I like that custom of my people. Somehow it seems more tender and loving to keep the body near the home and family than to bury it in a field with a lot of other dead people."

The body is usually buried with the head toward the west so that it faces the east. Reason for this is that on Judgement Day when the dead rise from their graves, they will be in a position to immediately face the east and see the coming of Christ, Mr. Walker explains.

Among all the Five Civilized Tribes it remains a custom to bury favorite possessions with the deceased. The family will place in the grave or in the casket itself favorite clothing or other belongings of the dead person. During the funeral, mourners may bring farewell gifts--things which will make life a little more comfortable in the Hereafter. If the deceased is a child, toys and candy are placed in the casket; if a woman, jewelry and perfume are common. Tobacco, gum, coffee, dishes and silverware are often included.

It is customary to wrap the casket in a beautiful hand-sewn quilt which the family has made and kept for that purpose. Sometimes the quilt is made of silk and is as warm and colorful as the loving hands of Indian women can make it.

A Chickasaw woman commented, "I've got to get busy and make some burial quilts. We've had so many deaths in our family in recent years, we've used all of them. Why, if I were to die right now the family wouldn't have a quilt for my casket, and that'd be a disgrace."

Mr. Archie Stout, director of a funeral home at Wewoka which takes care of many Indian funerals, described a typical Seminole funeral.

"When an Indian dies, it is customary if they are old-style Indians, for family and friends to go immediately to the home of the deceased or to the church and stay for the two days and nights prior to the funeral.

"Nowadays since most of them use a funeral home, they may leave the body in the funeral home for the prefuneral services. However, once the funeral home has prepared the body, many still have it taken to the home or church to lie in state among the family and friends.

"The first night the mourners have a large dinner of Seminole food, followed by an all-night religious service. Further religious services are held the next day from about 9:30 to 12:00 with lunch following. If all the family lives in the area, the funeral may be held that afternoon;

if they are having to wait for relatives, they may have further services that afternoon and night with the funeral on the third day. Often two or three preachers will take turns in preaching the service."

From the time the body is prepared for burial until the funeral, however, members of the immediate family keep vigil beside it. They do not eat or drink during this time. Abstinence is for purification of the mourner and it also shows respect for the dead.

At the graveside services, each mourner takes the shovel and places a shovelful of soil in the grave as a gesture of farewell.

Kettles of medicine are often brought to the church or to the cemetary. Mourners drink the medicine and sometimes wash themselves in it to purify their bodies after contact with the dead. The medicine is bitter and causes vomiting.

After the body is buried, there are several things the mourners must do to make the spirit of the deceased comfortable. Many still put a jar of fresh water at the head of the grave each night for several nights.

For a month the family is careful not to touch anything that belonged to the dead person. Traditional Indians believe that if someone bothers the belongings of the deceased, the ghost of the dead one will come back and emphatically let everyone know about his or her displeasure.

Many Indians say it is best to give away or burn belongings which could not be placed in the grave. Buster Nedd remembers that the Old Ones always put the dead person's bed outside for a few days. They also put his or her clothes in a suitcase and set it outside. "That way the spirits can take whatever they want, and it sure saves the survivors a lot of trouble."

To keep from spending too much of their time and energy on undue sorrow, the family burns cedar in the four corners of their house or their property. They may have the medicine man perform this task, adding an incantation to help them adjust to their bereavement.

The Cherokees may take the "water treatment" to keep from unnecessary grief. A medicine man or a revered older member of the family conducts the ritual for four mornings when there is a new moon. The family wash themselves in medicine each of the mornings. Medicine is used in the house, too, to keep the spirit of the dead from coming back as a ghost.

The Grave House

At one time all the tribes built houses over the graves, but Chickasaws and Choctaws have discontinued the practice.

The grave house is from two to four feet tall and has a peaked roof and sides. Ends are usually slatted to let in air and light. Sometimes there is a door--perhaps so decorations and gifts for the dead may be placed inside. Ends of the houses are slotted or, if solid, they have a diamond-shaped hole cut in either end. Traditionally this is supposed to let the spirit come and go at will.

Seminoles and Creeks do not permit a person who has gone to a funeral to attend a stomp dance for several days. It is thought that contact with death may bring bad luck to the stomp dance.

The Cry

For many years Choctaws maintained an interesting ritual of death called "pole pulling" or "the Cry". Historians who mention these practices usually assume they were discontinued by the time Choctaws came to Indian Territory, but Claud Gilbert, Presbyterian missionary to the Choctaws, says he has officiated at six of these ceremonies within the past several years.

Originally as recorded by historian John R. Swanton, the Choctaws appointed seven men from the same clan as the deceased. Each was responsible for selecting a tall slender pole, painting it red, and setting it near the grave. Three poles were placed on each side of the grave with one at the head. Streamers or small flags were placed atop the poles so that passersby would realize they were in the presence of the dead and stop to meditate on life's brevity. Some accounts say that 13 hoops made of grapevines were placed ladder-fashion on the tallest pole at the head of the grave. According to these accounts, the ladder of hoops was to provide for the easier ascent of the spirit of the deceased to the top of the pole where it took its final departure to the spirit land.

One hoop was removed for each of 13 moons. At the end of that time, the poles were pulled and a great "cry" was held. At that time all the family, friends, and acquaintances of the dead person came to weep and eulogize the deceased.

The poles were pulled and solemnly carried away. The crowd then gathered at the home of the deceased where they held a great feast and dancing all that day and night.

With the final celebration, the dead person was no longer mentioned in sad solemn tones, for it was assumed that his or her spirit was now in a better place, and there was no longer a need to mourn the deceased.

Generally, now the "cry" occurs 30 days rather than a year after the burial, Mr. Gilbert says.

"For those 30 days, the grieving is very intense. Immediate family members do not work; they eat little, and they devote all their energies to mourning the dead.

"At the end of 30 days, the community comes together at the grave, and all wail loudly for the deceased. Each person, in turn, comes to the head of the grave and delivers a eulogy.

"When everyone has had a turn, the occasion becomes a joyful feast. The memory of the dead is reverenced, but that person's name is not mentioned in sadness again.

"With this ritual the bereaved are given a chance to "work through" their grief, and there is a definite time at which they are conditioned to relinquish their grief and resume a normal life," Mr. Gilbert concluded.

Perhaps only in a culture so attuned to nature and to a slow patience could such customs prevail. Every Indian who still clings to traditional ways tells of the comfort he or she finds in knowing there is a "right" and familiar way in which to conduct matters at a time when sorrow and anxiety normally take possession of the mind and heart.

APPLICATION:

ACTIVITIES:

1. All people have certain rituals or ceremonies. Choose one particular ritual in which you participate and share it with the group. Remember to respect rituals of all people. What seems strange to you is very natural to other persons.

2. If you do not know these words already, add them to your vocabulary. First determine the meaning of the word by the way it is used in the sentence. Check your concept of the word by looking it up in a dictionary.

ferocity amnesty brandish exhortation eulogize
absistence relinquish

PERSONALIZATION:

Have you ever suffered a deep sorrow? How did you cope with it? Is there any way you could have come to terms with you grief more quickly?

EVALUATION:

Take the test on the next page to check your knowledge of what you have read.

RESOURCES:

Milligan, Dorothy. The How Book of Being Indian. Burnet, TX. Eakin Press, 1977.

TESTING WHAT YOU KNOW--RITUALS

Name________________________________

Place the letter of the best answer in the blank at the left.

____1. Green Corn Festival is held (a) to celebrate harvest (b) to celebrate a new beginning (c) to thank the Divine Spirit for the gift of corn (d) both b and c.

____2. Indians who cannot attend the Green Corn Festival of their tribe should (a) rub corn juice on their face and body (b) send someone to participate for them (c) ask their friends to bring "medicine" back to them.

____3. Terrapin shells are used in stomp dances as (a) ornaments for the arbors (b) goals in the stickball game (c) shakers to wear or carry in the dance.

____4. Most stomp dance leaders say one cannot participate if he or she (a) is angry with someone (b) has drunk alcohol that day (c) has recently attended a funeral (d) both b and c.

____5. To get ready for the stomp dance, the leaders (a) eat only Indian foods (b) drink wine with all meals (c) do not eat (d) sleep for 12 hours.

____6. The Great Spirit is symbolized at stomp dances by (a) the moon (b) fire (c) stars (d) the dance.

____7. Traditional Indians express worship through (a) dance (b) medicine (c) sacrifice (d) all of these.

____8. The powwow is (a) attended only be Western tribes (b) held only in summer and spring (c) usually sponsored by intertribal clubs (d) usually wild and disorderly.

____9. Spirit of the dance is provided by (a) the drum (b) the dancers (c) the gourd shakers (d) the colorful costumes.

____10. The Bone Pickers were (a) outcasts who were shunned by the tribes (b) gypsy-like women who moved from tribe to tribe (c) highly respected men who picked decomposed flesh from the bones of the dead.

____11. Ancient Choctaws took care of the bones of their dead by (a) burying them (b) burning them (c) storing them in boxes (d) all of the above.

____12. Many Indians today bury their dead (a) in the yard of their homes (b) under the floor of their homes (c) in hollow trees.

____13. Cedar boughs are (a) boiled to make medicine (b) used to build a cover over graves (c) burned to help free the bereaved from grief (d) both b and c.

____14. "Pole Pulling" or "the Cry" is (a) a unique Choctaw ritual (b) ancient but still used in the 20th century (c) a way of helping the bereaved come to terms with grief (d) all of these.

Chickasaws
TESTING WHAT YOU'VE LEARNED

Name____________________________

MATCHING: Match these terms with their descriptive phrases below by putting the letter of correct term in the blank beside the phrase.

a. Madison County, Ala.
b. James Adair
c. French
d. Andrew Jackson
e. Treaty of Doaksville
f. Tishomingo
g. Choctaw Nation
h. English

____1. Chickasaws became allies of the ? .

____2. Man who wrote extensively about the Chickasaws.

____3. A small group of Chickasaws with help from white traders often defeated a much larger group of ? soldiers.

____4. Chickasaw chief who died on the Trail of Tears.

____5. First Chickasaw settlement east of the Mississippi River.

____6. Agreement signed in 1837 which called for Chickasaws to pay $350,000 for land in Indian Territory.

____7. President of the U.S. at time of Indian Removal.

____8. Chickasaw land was located in central and western part of the land grant originally given to ? .

TRUE OR FALSE: PLACE + IN THE BLANKS IF THE STATEMENT BESIDE IT IS TRUE; PLACE A 0 IF THE STATEMENT IS NOT TRUE.

____9. The Chickasaws were a very peaceful people, preferring to negotiate rather than to fight.

____10. Chickasaw men were tireless runners who could run nonstop all day.

____11. Chickasaw women were farmers who raised corn, pumpkins, and squash.

____12. Chickasaws steadfastly refused to accept white man's ways, and by 1830 still retained their old tribal traditions.

____13. Because their leaders were shrewd bargainers, the Chickasaws were among the last tribes to be removed from their homelands in the east.

____14. The Chickasaws were well-pleased with their representation in the Choctaw government.

____15. The Chickasaw and Choctaw commissioners signed an agreement in 1855 which permitted Chickasaws to form their own government.

____16. The first council house built at Good Springs on Pennington Creek was destroyed by fire in 1979.

____17. Chickasaws are at least partially responsible for the U.S. being an English-speaking country today.

THE CHEROKEES
TESTING WHAT YOU HAVE LEARNED

TRUE OR FALSE (+ or 0)

Place + in the blank before each statement you believe to be true.
Place 0 in the blank if the statement is not true.

____1. Cherokees, like the other four Civilized Tribes, are of the Muskoghean language stock.

____2. The name, "Cherokee" is derived from the Choctaw term "chilukkee" which means "cave people".

____3. The Cherokees were a nomadic people during the time they made their home in the southeastern United States.

____4. Reports of early explorers and traders describe the Cherokees as being "lawless savages".

____5. Cherokees were forced to move to Indian Territory.

____6. When the Cherokees came to Indian Territory they were warned that, eventually, the territory would become a state whether or not they agreed to the change.

____7. The right to self-government in the new land was guaranteed by a treaty.

____8. Lives of most Cherokees were not affected by the Civil War.

____9. In 1893, Cherokees were forced to give up their tribal land.

____10. Cherokees have not been allowed to litigate legal claims against the U.S. since statehood.

VOCABULARY, Lively verbs

Here are some powerful verbs you may not know. Look them up in a dictionary, then use them in a sentence of your own.

proffer

disrupt

devastate

rehabilitate

litigate

TESTING WHAT YOU'VE LEARNED--CHOCTAWS

Name________________________

MATCHING: Match the names of people, places, and things listed below with their identifying phrases.

a. Treaty of Dancing Rabbit Creek
b. full-blood Choctaws
c. mixed-blood Choctaws
d. Muskhogean
e. "Chato"
f. Mississippi, Alabama
g. Durant, OK
h. "Trail of Tears"

____1. Spanish word meaning "flat" from which "Choctaw" is derived.

____2. Original homeland of the Choctaws.

____3. In this agreement with U.S. Government Choctaws promised to sell lands east of Mississippi and move to Indian Territory.

____4. Choctaws, along with Chickasaws, Creeks and Seminoles, belonged to this language family.

____5. Choctaw tribal headquarters today are located here.

____6. These people believed their land was given by the "Great Spirit", and they could not sell or leave it.

____7. These people believed their people would be treated unfairly if they stayed, so they signed a removal treaty.

____8. Name given to tragic removal of Indians from their homelands to new settlement in Indian Territory.

TRUE OR FALSE: IF THE FOLLOWING STATEMENTS ARE TRUE, PUT A + IN THE BLANK AT THE LEFT; IF FALSE, PUT A 0

____9. The Choctaws are very fierce, warlike people.

____10. The Choctaws are the smallest of the Muskhogean tribes.

____11. Choctaws built hundreds of towns in Mississippi and Alabama.

____12. Early Choctaws made their clothing of skins, furs, feathers and bark.

____13. Choctaws lived in wigwams made of buffalo skins.

____14. Choctaws wrote their first constitution after they came to Indian Territory.

____15. Mississippi's entrance as a state in the U.S. began the Choctaw's trouble with the government.

____16. Choctaws could take an individual land allotment in Mississippi or move to Indian Territory.

____17. The U.S. Government warned the Choctaws that in Indian Territory their land could still be taken from them.

____18. Only about 50 people died in the removal to Indian Territory.

____19. Choctaws regarded their land as a sovereign state and believed it to be "off limits" to anyone else.

MUSCOGEE (Creeks)

TESTING WHAT YOU HAVE LEARNED

MULTIPLE CHOICE: Place the letter of the best answer in the blank at the left.

____1. Which of these was not a provision of the Treaty of Washington? (a) Creeks could live on individual sections of land for five years (b) land sales had to be approved by President Jackson (c) Creeks were to be paid for lands east of the Mississippi which were ceded to the U.S. (d) expense of moving to the West was to be paid by the U.S.

____2. Remaining 2,300 Creek men, women and children were placed in chains and taken to Indian Territory as a result of (a) an uprising in Alabama for which Creeks were being punished (b) sinking of the steamboat "Monmouth" (c) government authorities believed there would be fewer deaths if the group was kept together (d) these were people who had been prisoners in their homeland.

____3. The Upper Creeks consisted mostly of (a) mixed-blood Indians (b) full-blood Creeks (c) former Negro slaves (d) people who had been in leadership positions in Alabama.

____4. Opoethleyahola was leader of a group of Creeks who (a) refused to fight during the Civil War and returned to their former home in Alabama (b) were loyal to the U.S. and went north to Kansas (c) favored the Confederates and fought against Creeks who were aligned with the Union.

____5. Following the Civil War the Creek Nation reorganized. It was governed by (a) kings and warriors (b) council members (c) principal chief, the Light-horsemen and judges (d) all of these.

____6. At the annual election in November, voting was done by (a) precinct with written ballot (b) towns with each voter calling name of person for whom he or she was voting (c) election of delegates who cast the vote for his or her district.

____7. During the period between 1867 and 1887 the Creek Nation (a) did well at farming and in establishment of schools (b) was almost destroyed because of a severe drought (c) was disturbed by much internal strife (d) the majority of full-bloods began favoring statehood.

____8. The Dawes Allotment Act of 1887 (a) provided for individual ownership of land (b) weakened the power of the tribes (c) was opposed by leaders of the Five Tribes (d) all of these.

____9. The proposed State of Sequoyah in eastern Oklahoma was (a) ratified by Indian voters by a ratio of six to one (b) rejected by the 58th Congress (c) both a and b (d) formed on a trial basis but failed because of poor leadership.

____10. Today the Creek Nation is governed by the principal chief and 26 council members. The council members are (a) appointed by the chief (b) elected by voters with one representative from each county in the Creek Nation (c) elected by voters on the basis of population--one member for each 500 Creek voters.

TRUE OR FALSE + or 0

Place a + in the blank before each statement that is true. Place a 0 if the statement is false.

____1. The word "Muscogee" means "creek or stream" in the Creek language.

____2. The Creek Nation was originally a confederation of 37 or more small tribes.

____3. President Andrew Jackson was sympathetic toward the Indians, believing they should be allowed to keep their lands east of the Mississippi.

____4. The Creeks were in complete agreement with President Jackson on his land proposal.

____5. Creeks who moved to Indian Territory were promised supplies for one year.

____6. Creeks occupied the area between the Canadian and the Arkansas Rivers in Indian Territory.

____7. Each Creek town sent its leaders to participate in the tribal council.

____8. The tribe took no action to establish legality of any religion.

____9. The new constitution was adopted in 1867 with a 2/3 majority vote of all registered Creek voters.

____10. The Light-horsemen had the job of enforcing laws of the tribe.

ANSWER KEYS TO TESTING WHAT YOU'VE LEARNED: FIVE CIVILIZED TRIBES

CHEROKEES

1. 0
2. +
3. 0
4. 0
5. +
6. 0
7. +
8. 0
9. +
10. 0

CREEKS

1. c
2. a
3. b
4. b
5. d
6. b
7. a
8. d
9. c
10. a

True or False

1. 0
2. +
3. 0
4. 0
5. +
6. +
7. +
8. 0
9. 0
10. +

CHICKASAWS

1. h
2. b
3. c
4. f
5. a
6. e
7. d
8. g
9. 0
10. +
11. +
12. 0
13. +
14. 0
15. +
16. 0
17. +

SEMINOLES

1. d
2. d
3. a
4. b
5. b
6. a
7. b
10. 0
11. +
12. +
13. 0
14. +
15. 0

True or False

8. +
9. 0

CHOCTAWS

1. c
2. a
3. b
4. b
5. d
6. b
7. a
8. d
9. c
10. a

True or False

1. 0
2. +
3. 0
4. 0
5. +
6. +
7. +
8. 0
9. 0
10. +

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ANSWER KEYS TO TESTING WHAT YOU'VE LEARNED: SUPPLEMENT TO CURRICULUM GUIDE

INDIAN GIFTS

1. 0
2. +
3. 0
4. 0
5. +
6. 0
7. 0
8. +
9. 0
10. 0
11. 0
12. +
13. 0
14. +
15. +
16. 0
17. +
18. +

FIVE CIVILIZED TRIBES--HISTORY

1. j
2. b
3. i
4. d
5. e
6. l
7. e
8. 0
9. n
10. m
11. k
12. d
13. p
14. o
15. c

LEGENDS

1. 0
2. 0
3. +
4. +
5. 0
6. 0
7. +
8. +
9. +
10. +

RELIGION

1. +
2. 0
3. 0
4. +
5. +
6. 0
7. 0
8. 0
9. +
10. 0
11. 0
12. 0
13. +
14. 0
15. 0
16. 0

INDIAN FOOD

1. a
2. c
3. k
4. n
5. j
6. d
7. b
8. i
9. b
10. h
11. o
12. g
13. e
14. a
15. f
16. g

DOCTORING

1. native to area; always there
2. druggist or pharmacist
3. medicine man; priest
4. respectful
5. taste
6. Answers will vary.
7. inflated

ANSWER KEYS TO TESTING WHAT YOU'VE LEARNED

RITUALS

1. d
2. a
3. c
4. b
5. d
6. b
7. d
8. c
9. a
10. c
11. c
12. a
13. c
14. d

EDUCATION

1. 0
2. 0
3. +
4. +
5. +
6. 0
7. +
8. 0
9. +
10. +
11. +
12. 0
13. 0
14. +
15. +
16. +
17. 0
18. +
19. 0
20. 0

ARKANSAS RIVERBED

1. c
2. a
3. b
4. c
5. a
6. b
7. b
8. b
9. d
10. a
11. b
12. d
13. b
14. d

CHICKASAWS

1. +
2. 0
3. +
4. 0
5. +
6. +
7. 0
8. 0
9. +
10. +
11. 0
12. +
13. 0
14. +
15. 0
16. +
17. 0
18. +
19. 0
20. 0

CHOCTAWS

1. c
2. d
3. b
4. c
5. a
6. c
7. a
8. d
9. a
10. d

CHEROKEES

1. d
2. b
3. a
4. c
5. c
6. a
7. c
8. c
9. b
10. c
11. b
12. c
13. a
14. b